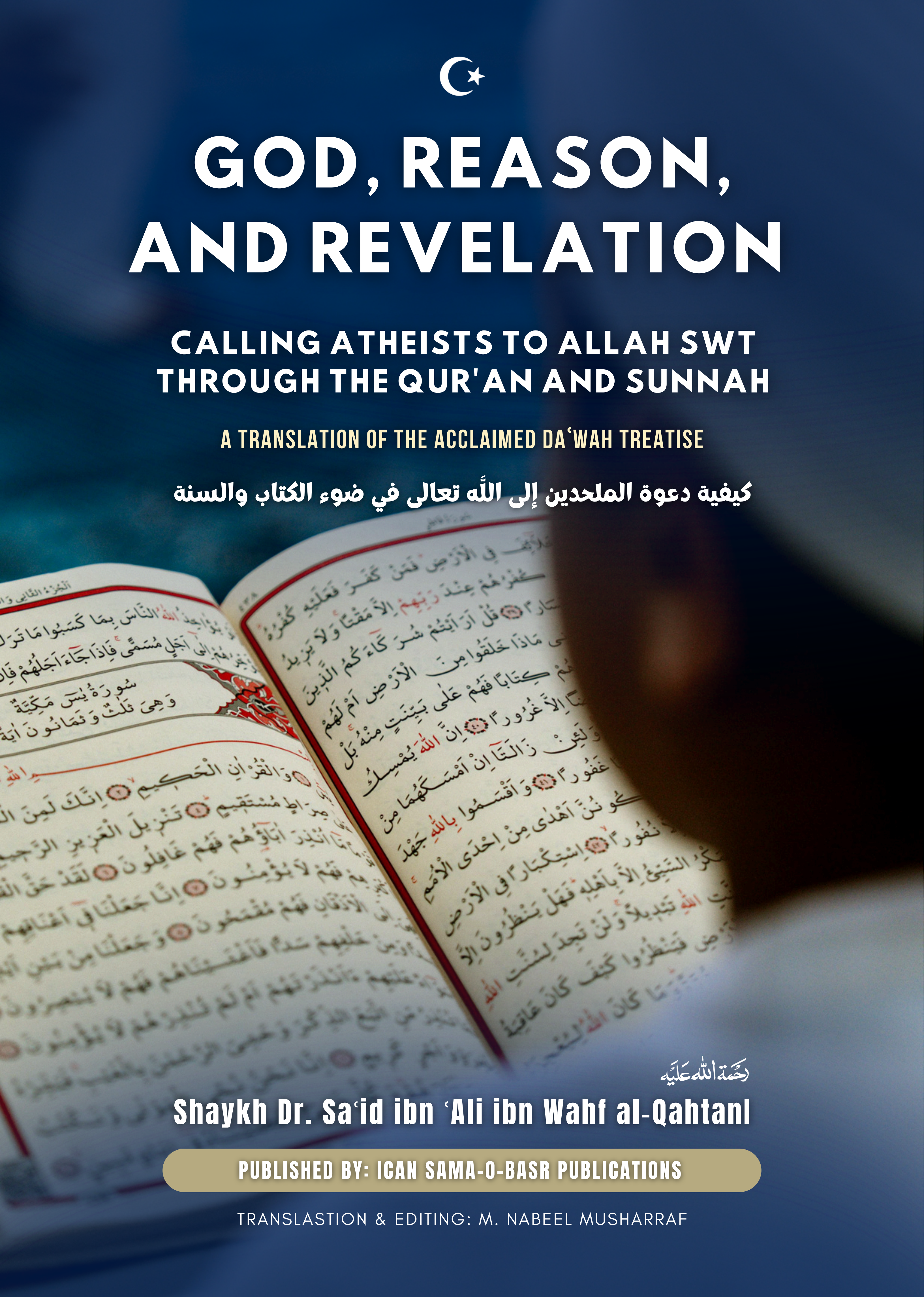

GOD, REASON, AND REVELATION

CALLING ATHEISTS TO ALLAH SWT THROUGH THE QUR'AN AND SUNNAH

A TRANSLATION OF THE ACCLAIMED DAʿWAH TREATISE

كيفية دعوة الملحدين إلى اللّٰه تعالى في ضوء الكتاب والسنة

رحمة الله عليه

Shaykh Dr. Saʿid ibn ʿAli ibn Wahf al-Qahtanī

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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Sama-O-Basr

لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءٗ وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

(Published in Jan 2026)

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بسم الله الرحمن الرحيم

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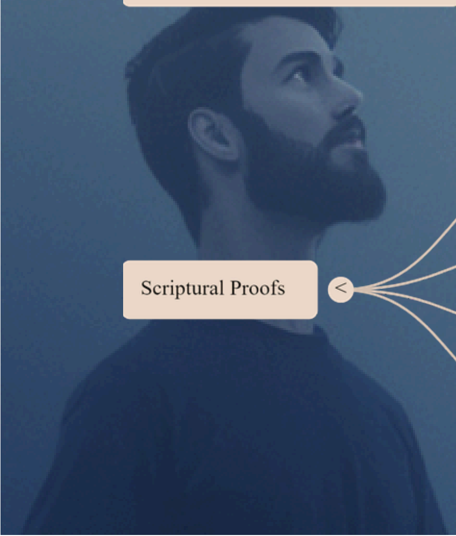
Conceptual MINDMAP

- Correct Da'wah Methodology
  - Audience Analysis: Study the beliefs, culture, and intellectual assumptions of those being reached.
  - Tailored Communication: Address people according to their specific level of knowledge and understanding.
  - Strategic Diagnosis: Identify societal ailments and provide remedies from the pure Islamic creed.
- Concept of Atheism (Ilhad)
  - Linguistic Sense: Inclining away from the truth, deviation, injustice, or argumentation.
  - Technical Sense: Denying a Creator and viewing the universe as eternal or a result of chance.
- Innate Proofs (Fitrah)
  - Natural Disposition: Humans are born with an inherent readiness to recognize and accept a Creator.
  - Instinctual Recourse: People naturally turn to God alone when faced with sudden, extreme dangers.
  - Environmental Influence: Parents and society divert the soul from its original state of submission.
- Rational and Intellectual Proofs
  - The Wise Division: Reasoning that things were not created from nothing, nor did they create themselves.
  - Causality Principle: Every originated event or object must necessarily have an effective cause/originator.
  - Nature's Limitations: Inanimate matter cannot give what it lacks, such as will, knowledge, and wisdom.
  - Flaw of Chance: Complex systems like the universe cannot arise from random coincidence without design.
  - Biological Reflection: The orderly stages of human development (nutfah, etc.) prove a Wise Maker.
  - Intellectual Debates: Engaging in logical discourse to expose the contradictions of materialist thought.
- Observable and Sensory Proofs
  - Answered Prayers: Tangible evidence seen when God responds to the distress of seekers and believers.
  - Prophetic Miracles: Historically documented signs that transcend natural laws to prove divine sending.



- Scriptural Proofs
  - Rationality of Revelation: The Qur'an uses logic and parables to guide the human mind to truth.
  - Harmonization: Sound reason always agrees with authentic revelation and never contradicts it.
  - Cosmic Evidence: Directing attention to the creation of heavens, earth, and life as signs of greatness.
  - Truth of Reports: Scriptural accounts of the universe are confirmed by reality and sound logic.

Publisher's Preface

In the Name of Allah, the Most Compassionate, the Most Merciful

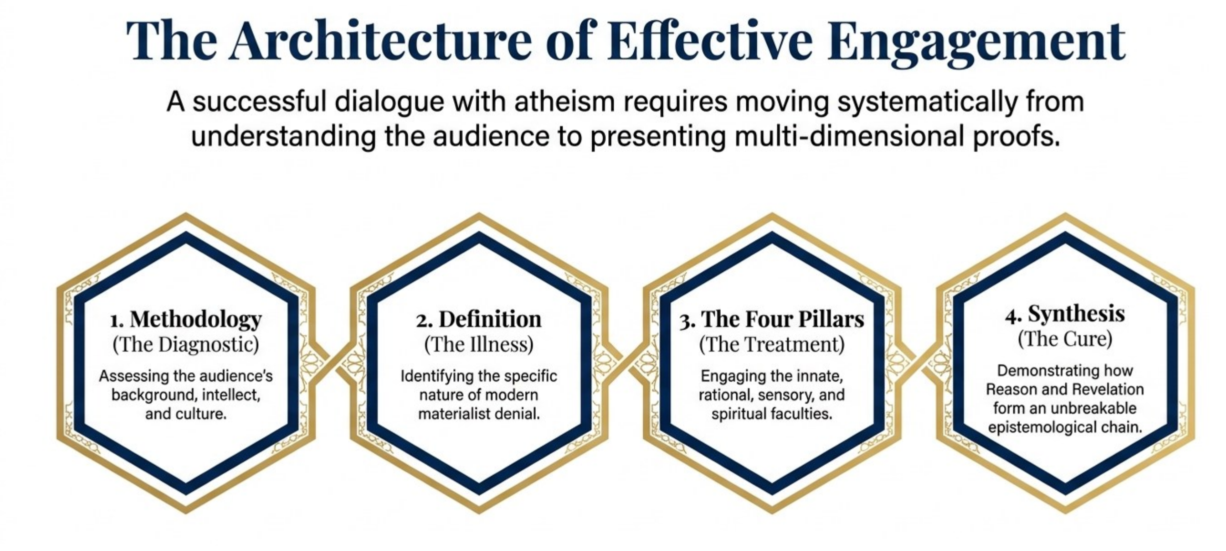
All praise is due to Allah, Lord of the worlds, and may peace and blessings be upon His final Messenger, Muhammad ﷺ, his family, his Companions, and all who follow his guidance until the Last Day.

We are pleased to present to English-speaking readers this translation of *How to Invite Atheists to Allah in the Light of the Qur'an and Sunnah*, a concise treatise by the late scholar Shaykh Dr. Saʿid ibn ʿAli ibn Wahf al-Qahtani. Though brief in length, this work addresses a subject of enduring importance: how a Muslim should engage those who deny the existence of God, and how the message of Islam may be conveyed to them with wisdom, insight, and intellectual clarity.

Outline of the Book's Main Themes and Discussions

Before turning to the text itself, it may be helpful to consider the overall structure of the treatise and the progression of the author's argument, which is summarized below:

- **The Da’wah Methodology:** The author begins the treatise by explaining the correct methodology for dawah. He reminds the reader that successful daʿwah requires understanding people before addressing them. A wise caller must study the beliefs, culture, intellectual assumptions, language, circumstances, and concerns of those whom he seeks to reach. Different audiences require different approaches, and effective communication depends upon speaking to people in terms they can understand. In this regard, the treatise emphasizes a principle: people should be addressed according to their level of knowledge, experience, and understanding.



The Architecture of Effective Engagement

A successful dialogue with atheism requires moving systematically from understanding the audience to presenting multi-dimensional proofs.

1. Methodology (The Diagnostic) Assessing the audience's background, intellect, and culture.

2. Definition (The Illness) Identifying the specific nature of modern materialist denial.

3. The Four Pillars (The Treatment) Engaging the innate, rational, sensory, and spiritual faculties.

4. Synthesis (The Cure) Demonstrating how Reason and Revelation form an unbreakable epistemological chain.

Figure: The Methodology Adopted in This Treatise

- **Classical Proofs of the Existence of God:** Having established this foundation, the author turns specifically to modern atheism, defining it as the denial of a Creator who governs and sustains the universe. He then presents the principal categories of evidence traditionally employed by Muslim scholars in establishing belief in God. These include the evidence of the innate human disposition (*fiṭrah*), which he argues naturally inclines human beings toward belief in a Creator; rational and philosophical arguments, such as the impossibility of something arising from nothing, the impossibility of self-creation, the necessity of causation, and the inadequacy of chance or impersonal nature as explanations for the existence and order of the universe. Throughout the work, the author seeks to show that the existence of the world, the complexity of life, and the dependence of all created things point logically and necessarily to a Creator possessed of knowledge, power, wisdom, and will.
- **Observation and Experiential Proofs:** The treatise also discusses observable and experiential proofs, including answered prayers and the miracles granted to the prophets, before concluding with scriptural

proofs drawn from the Qur'an and prophetic revelation. The author argues that revelation not only affirms what sound reason discovers, but also completes and perfects human guidance. In his view, reason can establish that a Creator exists, but revelation is needed to know Him correctly, worship Him properly, and attain success in this life and the next.

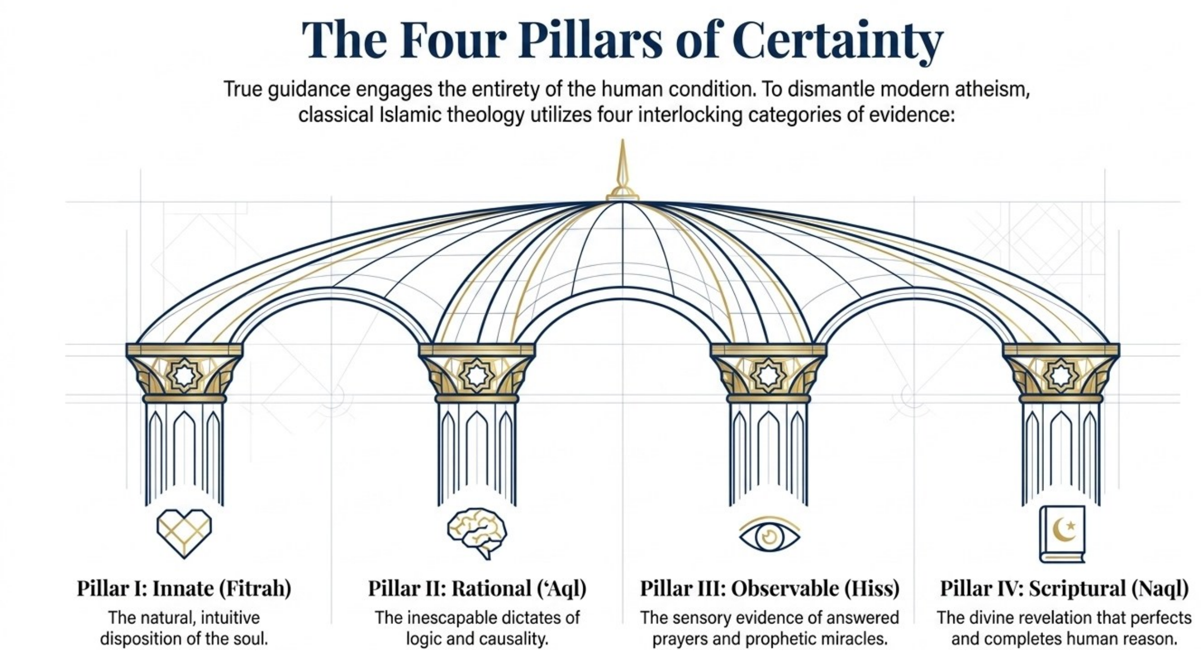

The Four Pillars of Certainty
True guidance engages the entirety of the human condition. To dismantle modern atheism, classical Islamic theology utilizes four interlocking categories of evidence:
Pillar I: Innate (Fitrah)
The natural, intuitive disposition of the soul.
Pillar II: Rational (‘Aql)
The inescapable dictates of logic and causality.
Pillar III: Observable (Hiss)
The sensory evidence of answered prayers and prophetic miracles.
Pillar IV: Scriptural (Naql)
The divine revelation that perfects and completes human reason.

Figure: Four streams or pillars of proofs covered in the treatise

The Place of This Treatise within the Literature on Refuting Atheism

Readers should approach this work as a concise presentation of traditional Islamic arguments for the existence of Allah and a practical guide for engaging atheists with wisdom and clarity. The author's purpose in this treatise is not to engage every philosophical objection ever raised by atheism, nor to provide a comprehensive history of unbelief. Rather, his aim is practical and pastoral: to equip ordinary Muslims with a framework for discussing belief in God, and to encourage them to combine intellectual argument with wisdom, patience, and sincere concern for those to whom they speak.

Our Approach to This Translation

In preparing this translation, we have sought to remain faithful to the author's intent while presenting the text in clear, readable, and accessible English. Wherever possible, Qur'anic verses, Prophetic traditions, and scholarly citations have been preserved so that readers may engage directly with the primary sources upon which the author's arguments are founded.

To enhance comprehension and facilitate study, we have also included editorial notes, chapter summaries, and review questions. These additions are intended to guide readers through the work's key themes and arguments while supporting reflection, retention, and deeper learning.

We pray that this translation benefits its readers, increases understanding, encourages thoughtful reflection, and serves as a useful contribution to contemporary discussions about faith, reason, and the human search for meaning.

And Allah alone grants success.

iCAN Sama-O-Basr Publications
Perth, Western Australia
2026 CE / 1448 AH

About the Author

Dr. Saeed bin Ali bin Wahf Al-Qahtani (1952–2018) was a distinguished Saudi Islamic scholar, preacher, imam, educator, and prolific author whose contributions to Islamic literature have benefited millions of Muslims around the world. He is best known as the author of the celebrated book *Hisn al-Muslim* (*Fortress of the Muslim*), a compilation of authentic supplications from the Qur'an and the Sunnah that has become one of the most widely distributed and translated Islamic books of the modern era.

Born in Al-Arin, a village in the Qahtan region of southern Saudi Arabia, Shaykh Dr. Al-Qahtani was raised in a simple rural environment. His early life was marked by humility, hard work, and a strong connection to traditional values. As a young boy, he spent part of his childhood herding sheep, an experience that instilled in him patience, resilience, and self-discipline. Despite beginning formal education later than many of his peers, his determination and passion for knowledge propelled him to excel in his studies and pursue higher education.

Shaykh Dr. Al-Qahtani enrolled at Imam Muhammad ibn Saud Islamic University in Riyadh, one of the foremost institutions of Islamic learning in the Muslim world. He earned his Bachelor's degree in Islamic Studies before continuing his postgraduate education. He later obtained a Master's degree with distinction for his thesis on *Wisdom in Calling to Allah*, followed by a Ph.D. with highest honors for his doctoral research entitled *The Jurisprudence of Da'wah in Sahih al-Bukhari*. His academic achievements reflected both his intellectual ability and his lifelong commitment to understanding and conveying authentic Islamic teachings.

Throughout his educational journey, Shaykh Dr. Al-Qahtani studied under several prominent scholars of the twentieth century. Among his most influential teachers was Shaykh Abdul Aziz ibn Baz, the former Grand Mufti of Saudi Arabia. Shaykh Dr. Al-Qahtani remained a devoted student of Shaykh Ibn Baz for nearly two decades, benefiting from his lessons in Qur'an, Hadith, Aqeedah, Fiqh, and Da'wah. This close relationship played a significant role in shaping his scholarly methodology, which emphasized adherence to the Qur'an and Sunnah according to the understanding of the righteous predecessors.

In addition to his formal education, Shaykh Dr. Al-Qahtani obtained several certifications in Qur'anic recitation and devoted considerable effort to studying Islamic sciences. His scholarly approach combined academic rigor with practical guidance, enabling him to produce works that were both reliable and accessible to ordinary Muslims.

Over the course of his career, Shaykh Dr. Al-Qahtani served in various capacities within the field of Islamic education and outreach. He worked as a consultant and preacher with the Saudi Ministry of Islamic Affairs, Dawah, and Guidance, where he participated in teaching, writing, and community guidance programs. He was widely respected for his dedication to spreading beneficial knowledge and for his commitment to addressing the everyday spiritual needs of Muslims.

What distinguished Shaykh Dr. Al-Qahtani from many contemporary scholars was his focus on practical Islamic guidance. Rather than becoming involved in public controversies or debates, he devoted himself to writing books and educational materials that helped Muslims strengthen their relationship with Allah. His works addressed essential topics such as prayer, supplication, purification, fasting, pilgrimage, Islamic manners, family relations, remembrance of Allah, and spiritual development.

Shaykh Dr. Al-Qahtani authored **more than one hundred books and booklets**, many of which have been translated into numerous languages. Some of his most well-known works include:

- *Hisn al-Muslim (Fortress of the Muslim)*
- *Explanation of Hisn al-Muslim*

- *Explanation of the Beautiful Names of Allah*
- *Wisdom in Calling to Allah*
- *The Virtue of Honoring Parents*
- *Maintaining Family Ties*
- *Guidance for Hajj and Umrah*
- *The Muslim's Purification*
- *The Dangers of the Tongue*
- *Humility in Prayer*
- *Good Character in Light of the Qur'an and Sunnah*

Among all his writings, *Hisn al-Muslim* remains his most influential contribution. Compiled from authentic narrations of the Prophet Muhammad ﷺ, the book gathers supplications and remembrances for daily life, including prayers for the morning and evening, travel, worship, hardship, gratitude, and many other occasions. Due to its simplicity, authenticity, and practical benefit, the book achieved remarkable popularity throughout the Muslim world. Millions of copies have been printed, and it has been translated into dozens of languages, making it accessible to readers across different cultures and backgrounds. In recent years, its content has also been incorporated into websites, mobile applications, and digital learning platforms, further expanding its reach.

Those who knew Shaykh Dr. Al-Qahtani closely described him as a man of humility, sincerity, generosity, and devotion. Despite his scholarly accomplishments and international recognition, he remained dedicated to serving Islam with humility through teaching and writing. His students and readers admired his clear style, his reliance on authentic sources, and his desire to simplify religious knowledge for the general public.

Shaykh Dr. Saeed bin Ali bin Wahf Al-Qahtani passed away on October 1, 2018 (21 Muharram 1440 AH) in Riyadh, Saudi Arabia, after a period of illness. His funeral prayer was attended by large numbers of scholars, students, and seekers of knowledge who gathered to honor a man whose work had touched countless lives. He was laid to rest in Riyadh, leaving behind a vast scholarly legacy and a family devoted to Islamic learning and service.

Although he has departed from this world, Shaykh Dr. Al-Qahtani's influence continues through his books, lectures, and writings. His works remain a source of guidance and inspiration for Muslims worldwide, and his commitment to spreading authentic Islamic knowledge ensures that his legacy endures for generations to come. The book in your hand is a testimony to his continuing legacy. Through his scholarship, humility, and service, he earned a lasting place among the most influential contemporary Islamic authors of the modern era.

Muqaddimah by the Author

In the Name of Allah, the Most Compassionate, the Most Merciful

Indeed, all praise is due to Allah. We praise Him, seek His help, and seek His forgiveness. We seek refuge in Allah from the evils of ourselves and from the evil consequences of our deeds. Whomever Allah guides, none can lead astray; and whomever He allows to stray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad ﷺ is His servant and Messenger. May Allah send prayers and abundant peace upon him, his family, and his companions.

To proceed:

This is a brief treatise entitled *How to Invite Atheists to Allah the Most High.* In it, I have briefly explained the methods and approaches for calling them to Allah the Most High.

I ask Allah the Exalted to make this modest effort blessed, beneficial, and sincerely devoted to His Noble Countenance; to benefit me through it during my life and after my death; and to benefit everyone who receives it. Indeed, He is the best One to be asked, the most generous One in whom hope is placed, and He is sufficient for us and the best Disposer of affairs.

May Allah send prayers, peace, and blessings upon His servant and Messenger, our Prophet Muhammad ibn Abdullah, and upon his family, his companions, and all those who follow them with excellence until the Day of Judgment.

The Author

Written during the forenoon of Thursday, 25 Safar 1425 AH.

Introductory Note: Putting People in Their Proper Places

Editorial Comment:

Section Summary:

This introductory note underscores that an effective dāʿiyah (caller to Islam) must possess a deep understanding of the people he seeks to guide—their beliefs, circumstances, intellectual capacity, and social realities—and must tailor his message accordingly. Drawing on examples from the Seerah of the Messenger of Allah ﷺ and his Companions, it highlights the importance of addressing people in language and concepts they can readily understand, thereby avoiding confusion, resistance, or unnecessary trials. To fulfil this role successfully, the dāʿiyah must carefully study the audience's psychological state, culture, language, customs, and religious background—whether they are Muslims, People of the Book, atheists, or polytheists—in order to determine what should be emphasized, deferred, or prioritized. Ultimately, the text likens the wise caller to a skilled physician who accurately diagnoses the spiritual condition of individuals and societies, removes doubts and misconceptions, and prescribes the appropriate remedy, beginning with the establishment of sound Islamic creed as the foundation for faith and reform.

The wise caller to Islam (*dāʿiyah*) is the one who studies the reality of the situation, the conditions of people, and their beliefs; who deals with people according to their respective circumstances; and then calls them to Allah according to their level of intellect, understanding, nature, character, educational attainment, and social standing, as well as according to the means through which they may be approached.

For this reason, ʿAli ibn Abi Talib (may Allah be pleased with him) said:

حدثوا الناس بما يعرفون، أتحبون أن يكذب الله ورسوله

"Speak to people in a manner they understand. Do you wish Allah and His Messenger to be denied?"[1]

Similarly, it is reported from ʿA'ishah (may Allah be pleased with her) that she said:

أمرنا رسول الله صلى الله عليه وسلم أن نُنزل الناس منازلهم

"The Messenger of Allah ﷺ (peace and blessings be upon him) commanded us to place people in their proper stations."[2]

And ʿAbdullah ibn Masʿud (may Allah be pleased with him) said:

ما أنت بمحدث قوماً حديثاً لا تبلغه عقولهم إلا كان لبعضهم فتنة

"Whenever you speak to a people with words that their minds cannot comprehend, it will become a trial for some of them."[3]

The Prophet ﷺ (peace and blessings be upon him) clarified this principle for those who call people to Allah, the Mighty and Majestic. He said to Muʿadh ibn Jabal when he sent him to Yemen as a caller to Islam, teacher, and judge:

إِنَّكَ تأْتي قومًا أَهْلَ كتابٍ

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[1] Al-Bukhari, Sahih al-Bukhari with Fath al-Bari, Book of Knowledge, chapter: "Whoever singled out certain people for knowledge rather than others for fear that they might not understand," Vol. 1, p. 225, Hadith no. 127.

[2] Saheeh Muslim, Muqaddimah, with al-Nawawi's commentary, Vol. 1, p. 55; and Sunan Abi Dawud with ʿAwn al-Maʿbud, Vol. 13, p. 191.

[3] Saheeh Muslim, Muqaddimah, chapter: "The prohibition of narrating everything one hears," Vol. 1, p. 11.

"You are going to a people from among the People of the Book..."[4]

He (peace and blessings be upon him) thus explained to Muʿadh (may Allah be pleased with him) the beliefs of the people whom he would be going to, so that he would know their situation, prepare himself for them, and present to them what suited them and what would rectify their affairs.

He (peace and blessings be upon him) also said to ʿA'ishah (may Allah be pleased with her):

يا عائِشةُ لَولا قَومُكِ حَديثٌ عَهدُهم (قال ابنُ الزُّبَيرِ) بكُفرٍ، لَنَقَضتُ الكَعبةَ فجَعَلتُ لَها بابَينِ:

بابٌ يَدخُلُ النَّاسُ، وبابٌ يَخرُجونَ

"O ʿĀ'ishah, were it not that your people have only recently left disbelief – (Ibn al-Zubayr, may Allah be pleased with him, is reported to have said "Disbelief" in this report while some other narrators mention the word "Jahiliyyah" in its place) – I would have demolished the Kaʿbah and rebuilt it with two doors: a door through which people would enter, and a door through which they would exit."[5]

The Prophet (peace and blessings be upon him) abandoned this benefit (*Maslahah*) in order to avoid the occurrence of greater harms.[6]

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[4] Al-Bukhari, Book of Zakat, chapter: "The best of people's wealth should not be taken as charity," Vol. 3, p. 322, Hadith no. 1458 (wording from al-Bukhari); and Muslim, Book of Faith, chapter: "Calling people to the testimony that there is no deity worthy of worship except Allah and the laws of Islam," Vol. 1, p. 50, Hadith no. 19.

[5] Al-Bukhari, Sahih al-Bukhari with Fath al-Bari, Book of Knowledge, chapter: "Whoever leaves aside some preferable choices out of fear that some people may not understand and thereby fall into something worse," Vol. 1, p. 224, Hadith no. 126; and Muslim, Book of Hajj, chapter: "Demolishing and Rebuilding the Kaʿbah," Hadith no. 1333 (reports 401–402).

[6] Imam Ibn Hajar said: "From this is derived the principle of:

ترك المصلحة؛ لأمن الوقوع في المفسدة، وترك إنكار المنكر خشية الوقوع في أنكر منه

Abandoning a benefit for fear of falling into a harm, and refraining from condemning an evil

---

lest it lead to an even greater evil."

See: Fath al-Bari, Vol. 1, p. 225.

This is one of the Qawaid (Maxims) of Fiqh. Another closely related maxim is:

درء المفاسد مقدم على جلب المصالح

Preventing harms takes precedence over acquiring benefits.

The principle states that when a **benefit (maṣlaḥah)** and a **harm (mafsadah)** conflict with one another, priority is given to removing or preventing the harm rather than obtaining the benefit.

A **harm (mafsadah)** is something that causes injury, damage, or detriment to the person or thing upon whom it falls. This is connected to the Prophet's ﷺ statement:

لا ضرر ولا ضرار

"There should be neither harming nor reciprocating harm." (Al-Jami As-Sagheer Li Suyuti 9880 – Hasan)

A benefit (maṣlaḥah) is something that brings advantage or welfare to a person.

Thus, when a benefit and a harm are found together, the preferred course is to avert the harm. This is because removing a harm achieves two benefits:

1. The harm itself is prevented from occurring.
2. A person remains safe and unhindered, whereas harm often prevents people from attaining many other benefits.

Therefore, preventing harm not only removes the immediate evil, but also closes the door to further harms that may result from it.

There are evidences available for this principle from Quran as well as Sunnah.

Allah SWT says:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ. الأنعام: 108.

Studying the environment and the place in which one conveys the message is therefore extremely important. A caller to Islam needs, in his daʿwah, to know:

- the conditions of those being invited
- their beliefs,
- their psychological state,
- their social circumstances, and
- their economic conditions.

He also needs a sound knowledge of centers of misguidance and areas where deviation is prevalent.

Furthermore, he needs to know their: language, dialect, customs, and traditions; in order to understand:

- their problems,

"Do not insult those whom they invoke besides Allah, lest they insult Allah in enmity without knowledge." (Qur'an 6:108)

Allah forbade the Companions from reviling the false gods worshipped by the polytheists, even though exposing the falsehood of idols is in itself praiseworthy and beneficial. Why? Because a greater harm would result: the unbelievers would retaliate by insulting Allah Himself. Thus, Allah prevented a lesser benefit in order to avert a greater harm, establishing the principle that: Preventing harm takes precedence over attaining benefit.

Let us now look at an example of application of this principle in the seerah. The Prophet ﷺ said:

فإذا نَهَيتُكُم عن شيءٍ فاجتَنِبوه، وإذا أمَرتُكُم بأمرٍ فأتوا منه ما استَطَعتُم

"When I forbid you from something, then avoid it; and when I command you to do something, do of it as much as you are able." (Saheeh Bukhari 7288)

This hadith indicates the same principle. The command is associated with benefit, so performance is conditioned upon ability: "Do of it what you are able." But regarding prohibitions, the Prophet ﷺ gave an unconditional order: "Avoid it." This demonstrates the Shariah's strong concern for preventing harms and avoiding prohibited matters.

- moral tendencies,
- culture, and
- level of engagement in debate;
- and to be familiar with the doubts and misconceptions that have spread within their society and the various schools of thought they follow.[7]

The wise caller to Allah is aware of his surroundings, appreciates the circumstances in which he is calling others, and takes into consideration people's needs, feelings, and overall situations. He will not succeed in his call, nor be effective in conveying the message, nor be rightly guided in his words and actions, until he knows the people to whom he is calling.

He should know:

- Is this society composed of sinful Muslims?
- Or Muslims among whom innovations (bidʿah) and superstitions have become widespread?
- Is this society from among the People of the Book?
- If they are, are they Jews or Christians?
- Is this society made up of naturalistic, materialistic, and atheistic deniers of religion?
- Or is it composed of polytheistic idolaters?

Once the caller knows all of these matters, (he should then reflect upon and decide):

- How should he invite each of these groups with wisdom?
- What matters should he present to them?
- What should he postpone?
- Which issues deserve priority and importance before others?

---

[7] See: Imam al-Nawawi’s Commentary on Sahih Muslim, Vol. 1, pp. 76, 197; Fath al-Bari, Vol. 1, p. 225; Kayfa Yadʿu al-Daʿiyah by Abdullah Nasih ʿUlwan, pp. 7, 37, 47, 155; and Zad al-Daʿiyah ila Allah by Shaykh Muhammad ibn Salih al-ʿUthaymin, p. 7.

- What essential ideas should he introduce and begin with?

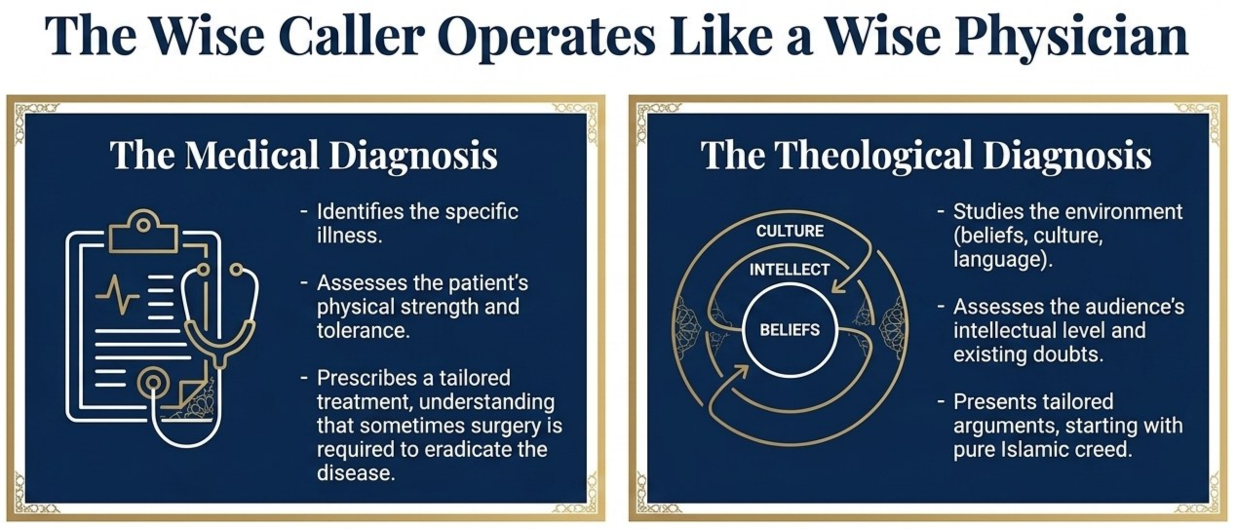
Thus, the wise caller is like a wise physician who:

- diagnoses an illness,
- identifies and determines the disease, and
- then prescribes the appropriate treatment according to the condition of the patient and the nature of the illness.

In doing so, he takes into account the patient's strength and weakness and his ability to endure treatment.

A patient may sometimes require surgery, in which his abdomen is opened or part of an organ is removed in order to eradicate the disease and restore his health.

Likewise, the wise caller recognizes the ailments of society, identifies the disease, knows the remedy, examines the doubts and obstacles that stand in the way, and removes them. He then presents the appropriate message, beginning with the matters of pure and authentic Islamic creed, while encouraging the person being invited to accept and respond to the call.



The Wise Caller Operates Like a Wise Physician

The Medical Diagnosis

- Identifies the specific illness.
- Assesses the patient's physical strength and tolerance.
- Prescribes a tailored treatment, understanding that sometimes surgery is required to eradicate the disease.

The Theological Diagnosis

- Studies the environment (beliefs, culture, language).
- Assesses the audience's intellectual level and existing doubts.
- Presents tailored arguments, starting with pure Islamic creed.

Figure: Wise caller is like a seasoned physician

The Wisdom of Context:
Putting People in Their Proper Places

SITUATIONAL ASSESSMENT

Comprehensive Audience Profiling

Personal Identity
Beliefs, intellect, nature, and character

Social Environment
Language, customs, traditions, and economic conditions

Obstacles
Prevalent doubts, misconceptions, and centers of misguidance

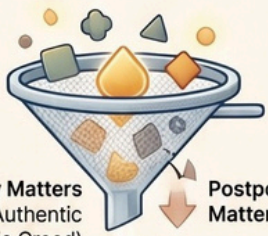
Preventing Intellectual Trial (*Fitnah*)

Tailor communication to the audience's comprehension level to prevent them from denying the truth.

STRATEGIC METHODOLOGY

Strategic Message Prioritization

Determine which matters deserve immediate priority and which should be postponed



Priority Matters (e.g., Authentic Islamic Creed)

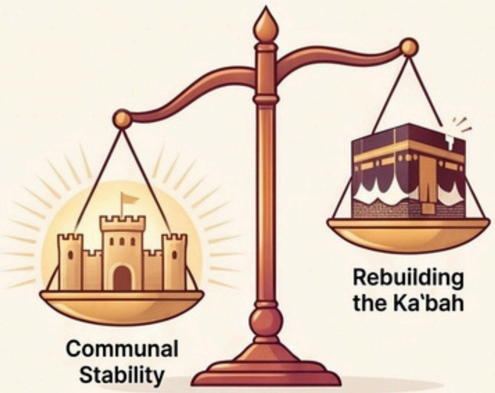
Postponed Matters

The Physician's Analogy

Identify societal 'diseases' and obstacles before prescribing the appropriate treatment according to the patient's strength

Balancing Benefit and Harm

The Prophet ﷺ prioritized communal stability over rebuilding the Ka'bah to avoid causing greater harm.



Chapter One: The Concept of Atheism

Editorial Comment:

Chapter Summary:

Chapter One examines the concept of atheism (ilḥād) through both its classical linguistic origins and its contemporary usage. Linguistically, ilḥād denotes deviation, inclining away from the truth, and departing from the straight path; hence, a mulḥid is one who turns away from Allah's guidance through false beliefs or erroneous doctrines. In its modern sense, however, the term refers more specifically to the denial of a transcendent Creator who intentionally created, sustains, and governs the universe with wisdom and purpose. Contemporary atheism rejects the existence of such a Creator, maintaining instead that the universe—or its underlying matter and energy—is eternal and self-sustaining. Within this framework, the emergence of the cosmos, the development of life, and even human consciousness are explained as the products of unguided natural processes, chance occurrences, and the evolution of matter operating without divine direction or intervention.

Linguistic Meaning

Ilḥād (Atheism) in its original linguistic sense means:

الميل والعدول عن الشيء، والظلم والجور، والجدال والمراء

Inclining away from something, deviating from it, injustice and wrongdoing, disputation and argumentation.

It is said:

- لحد في الدين لحداً - “Laḥada fī al-dīn laḥdan” (*he deviated in religion*),
- ألحد إلحاداً - “alḥada ilḥādan” (*he committed deviation/atheism*),

referring to one who inclines away, deviates, disputes, argues, or acts unjustly.[8]

The term laḥd (grave niche) refers to the lateral recess dug into the side of a grave to place the deceased, because it has been shifted away from the center of the grave toward one of its sides.[9]

In the same manner, atheism (ilḥād) is the inclination away from the truth and deviation from it through various beliefs and erroneous interpretations. Anyone who deviates from the path of Allah and opposes His command is called a mulḥid (atheist/deviationist).[10]

Terminological Meaning

And what is meant by “atheists” in this discussion is the meaning commonly understood by this term in the present age:

- They are those who deny the existence of a Lord and Creator of this universe—a Lord who governs it, directs its affairs with His knowledge and wisdom, and brings about its events through His will and power.
- They regard the universe, or its primordial matter, as eternal; they consider its changes to have occurred either by chance or by virtue of the nature of matter and its laws; and they view life—and all that follows from it, including consciousness, thought, and ultimately the human

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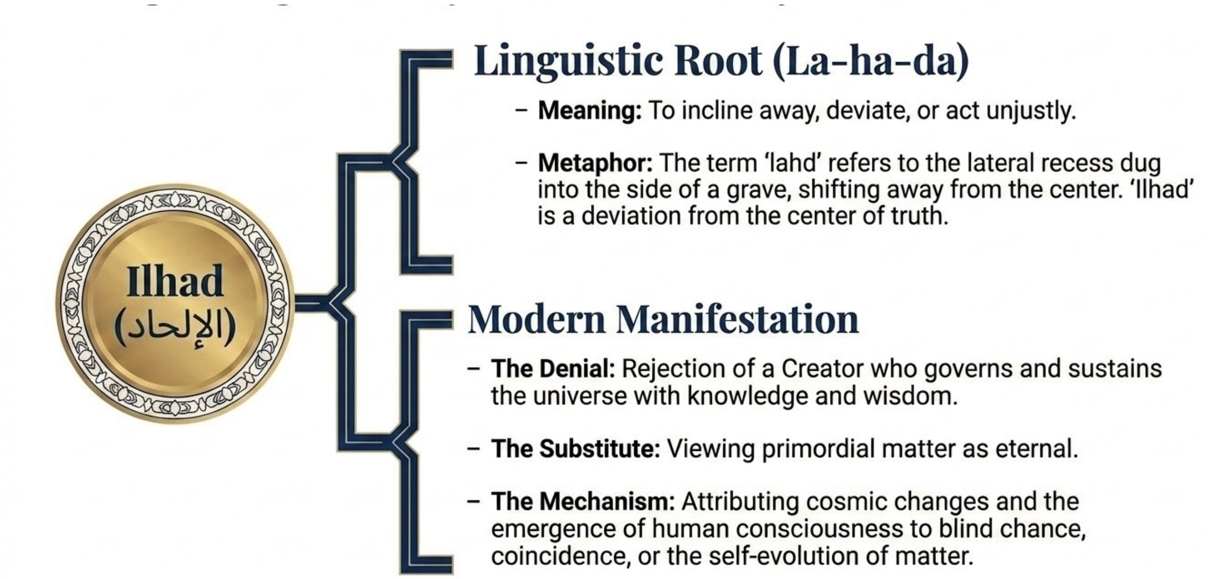
[8] See: Al-Qāmūs al-Muḥīṭ, section of the letter Lām, chapter of Dāl, p. 104; Al-Muʿjam al-Wasīṭ, under the root (لحد), Vol. 2, p. 817; Mukhtār al-Ṣiḥāḥ, root (لحد), p. 247; and Fatḥ al-Qadīr by al-Shawkānī, Vol. 4, p. 518, and Vol. 2, p. 268.

[9] Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar by Ibn al-Athīr, Vol. 4, p. 236

[10] See: Al-Ajwibah al-Mufīdah li-Muhimmāt al-ʿAqīdah by Shaykh ʿAbd al-Raḥmān ibn Muḥammad al-Dawsarī, p. 40.

being—as the result of the self-development and evolution of matter.[11]



Linguistic Root (La-ha-da)

- **Meaning:** To incline away, deviate, or act unjustly.
- **Metaphor:** The term 'lahd' refers to the lateral recess dug into the side of a grave, shifting away from the center. 'Ilhad' is a deviation from the center of truth.

Modern Manifestation

- **The Denial:** Rejection of a Creator who governs and sustains the universe with knowledge and wisdom.
- **The Substitute:** Viewing primordial matter as eternal.
- **The Mechanism:** Attributing cosmic changes and the emergence of human consciousness to blind chance, coincidence, or the self-evolution of matter.

Figure: Linguistic definition and manifestations of modern atheism

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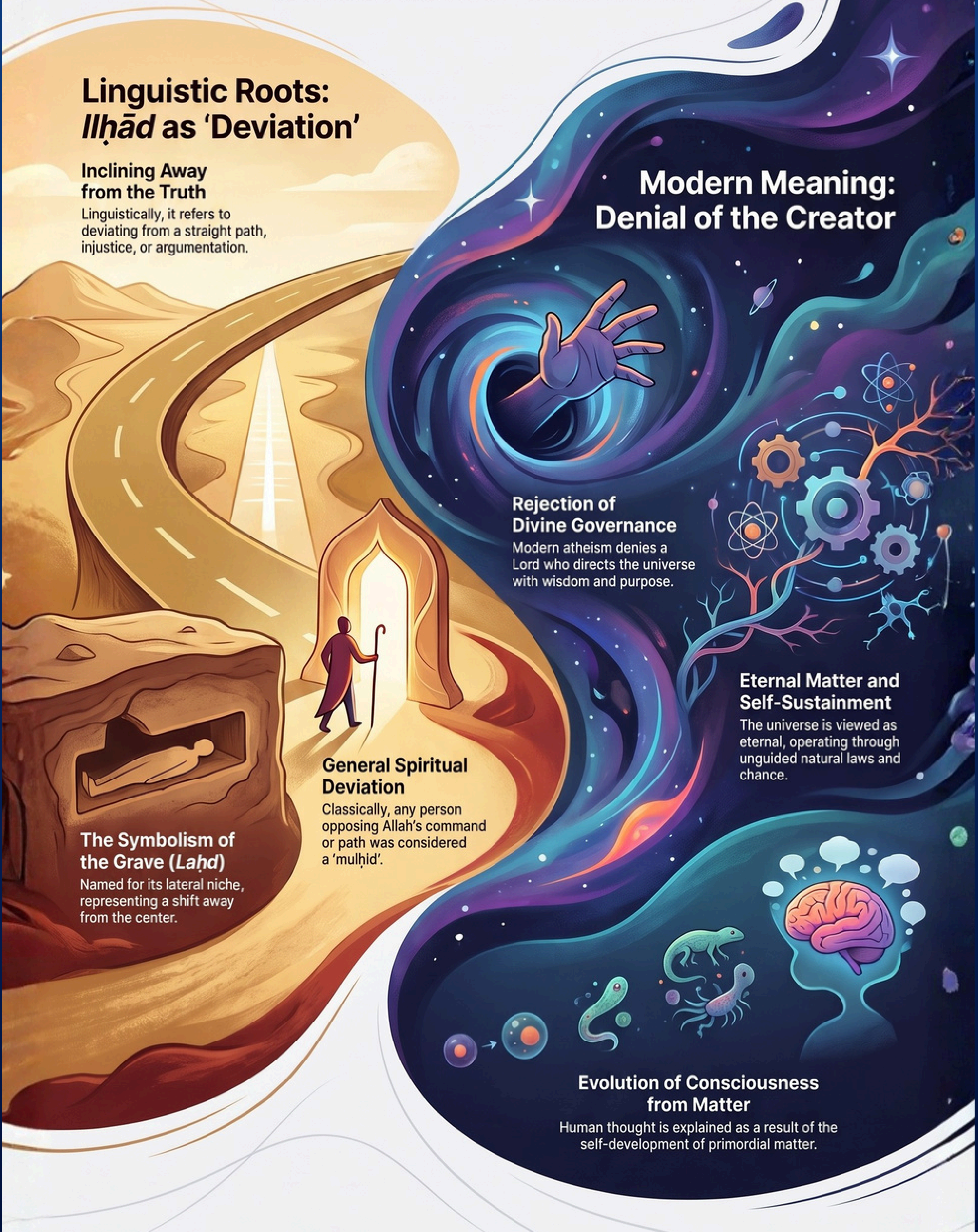
[11] See: Kawāshif Zuyūf al-Madhāhib al-Muʿāṣirah by ʿAbd al-Raḥmān al-Maydānī, p. 409.

Atheism (Ilḥād): Linguistic Roots vs. Modern Concept

This visual comparison explores the evolution of the Arabic term 'Ilḥād' from its classical linguistic meaning of 'deviation' to its contemporary definition denoting the rejection of a transcendent Creator.



Linguistic Roots: *Ilḥād* as 'Deviation'

Inclining Away from the Truth

Linguistically, it refers to deviating from a straight path, injustice, or argumentation.

General Spiritual Deviation

Classically, any person opposing Allah's command or path was considered a 'mulḥid'.

The Symbolism of the Grave (*Laḥd*)

Named for its lateral niche, representing a shift away from the center.

Modern Meaning: Denial of the Creator

Rejection of Divine Governance

Modern atheism denies a Lord who directs the universe with wisdom and purpose.

Eternal Matter and Self-Sustainment

The universe is viewed as eternal, operating through unguided natural laws and chance.

Evolution of Consciousness from Matter

Human thought is explained as a result of the self-development of primordial matter.

Chapter Two: Innate (Natural) Proofs

Editorial Comment:

Chapter Summary:

Chapter Two explores the concept of fiṭrah—the pure and innate human disposition—as one of the most fundamental proofs for the existence of Allah. The chapter argues that every human being is created with an intrinsic awareness of, and inclination toward, their Creator, naturally predisposed to recognize, love, worship, and submit to Him. From this perspective, disbelief, atheism, and polytheism are not original states of human nature but later distortions that arise through external influences, cultural conditioning, and erroneous ideas.

To illustrate this point, the respected author compares false beliefs to a veil that prevents the eye from seeing the sun despite its obvious presence, or to an illness that causes a person to perceive sweetness as bitterness.

As evidence for the universality of this innate disposition, the chapter points to the recurring human tendency to turn instinctively toward a Higher Power during moments of extreme danger, helplessness, or catastrophe. In such circumstances, people often abandon intellectual denials and spontaneously call upon Allah for deliverance, revealing the deeply rooted faith embedded within their nature.

The chapter concludes by advising the caller to Islam to appeal to these innate realities, using them to gently awaken the atheist’s original fiṭrah and reconnect them with their natural recognition of the Creator.

The meaning of various words from the roots ف-ط-ر

Editorial Comment:

The respected author begins the chapter by examining the various meanings derived from the root ف-ط-ر (f-ṭ-r) in order to establish the linguistic foundation of the term fiṭrah. By demonstrating that this root conveys the meanings of origination, creation, and bringing something into existence according to its initial form and nature, he shows that fiṭrah refers to the original disposition upon which Allah created human beings. This etymological approach lays the groundwork for the chapter's central argument: that belief in Allah is rooted in humanity's innate nature and is therefore the original state of mankind. Consequently, disbelief, atheism, and other deviations are presented not as natural conditions, but as later distortions that arise through external influences, defective beliefs, or social conditioning.

(1)

The word fiṭr (فطر) means a split or a cleft, and its plural is fuṭūr.[12]

Allah the Exalted said:

فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٖ

"Then return your sight again: do you see any breaks (fuṭūr)?"[13]

(2)

To say that Allah *"faṭara"* the universe means that He brought it into existence in the first instance.[14]

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[12] See: Al-Muʿjam al-Wasīṭ, root (), Vol. 2, p. 694; and Mukhtār al-Ṣiḥāḥ, root (فطر), p. 212.

[13] Surat al-Mulk (67:3).

To say that He "*faṭara*" the creation means that He created them and originated them.[15]

Allah the Exalted said:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"Indeed, I have turned my face toward Him who originated the heavens and the earth."[16]

(3)

Fiṭrah (natural disposition) is the innate form and nature upon which every being was originally created[17], the natural constitution upon which a child is created in his mother's womb, and also religion.[18]

(4)

It also means the sound nature that has not been corrupted by any defect[19].

The Messenger of Allah (peace and blessings be upon him) said:

ما مِن مَولودٍ إلَّا يولَدُ على الفِطرةِ، فأبَواه يُهَوِّدانِه أو يُنَصِّرانِه أو يُمَجِّسانِه، كما تُنتَجُ البَهيمةُ بَهيمةً جَمعاءَ، هل تُحِسُّونَ فيها مِن جَدعاءَ؟

"There is no newborn except that he is born upon the fiṭrah. Then his parents make him a Jew, a Christian, or a Magian (Zoroastrian), just as an animal gives birth to

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[14] See: Al-Muʿjam al-Wasīṭ, root (فطر), Vol. 2, p. 694

[15] See: Al-Qāmūs al-Muḥīṭ, section of the letter Fāʾ, chapter of Rāʾ, p. 587.

[16] Surat al-Anʿām (6:79).

[17] See: Al-Muʿjam al-Wasīṭ, root (فطر), Vol. 2, p. 694.

[18] Al-Qāmūs al-Muḥīṭ, section of the letter Fāʾ, chapter of Rāʾ, p. 587.

[19] See: *Al-Muʿjam al-Wasīṭ*, root **(فطر)**, Vol. 2, p. 694.

a perfectly formed offspring. Do you find any among them mutilated?"[20]

Then Abu Hurairah (may Allah be pleased with him) would recite:

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

"The fiṭrah of Allah upon which He has created mankind. There is no changing the creation of Allah."[21]

Call the Atheists to Reflect Upon The Concept of Fitrah

It is therefore wise, when speaking with atheists, for the caller to Allah to make use of innate (fiṭrī) proofs in inviting them. He should explain and clarify to them that a child is born with a natural disposition and inherent readiness to accept religion.

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[20] In this hadith, the Prophet ﷺ teaches that every child is born upon the fiṭrah—the pure, sound, and God-given natural disposition that inclines one toward recognizing Allah, accepting the truth, and embracing Islam. A child is not born possessing detailed knowledge of religion, but rather with an innate readiness and tendency to accept it. Had the child been left upon this original disposition, he would have remained upon it and would not have turned away from the truth. However, the influence of parents, upbringing, society, and cultural conditioning can redirect him toward other beliefs and practices.

The Prophet ﷺ illustrates this reality by comparing human nature to an animal that gives birth to its offspring free of any mutilation. If left untouched, the animal would remain in its original sound condition; any mutilation, such as cutting its ear or breakage of horn etc., occurs later through human intervention or through other situations that the animal is exposed to. Likewise, a person is born spiritually sound upon the fiṭrah, and deviations such as unbelief, Judaism, Christianity, Zoroastrianism, or other beliefs arise afterward due to external influences rather than being part of the original state. For this reason, Abu Hurayrah رضي الله عنه (may Allah be pleased with him) would recite Allah's statement: "The fiṭrah of Allah upon which He created mankind" (Qur'an 30:30), affirming that human beings were created with a natural receptivity to truth and faith, while departures from that disposition result from later acquired influences and misguided imitation.

See: Fath al-Bari, Vol. 3, p. 249.

[21] Al-Bukhari, Sahih al-Bukhari with Fath al-Bari, Book of Funerals, chapter: "If a child accepts Islam and then dies, should the funeral prayer be offered for him, and should Islam be presented to a child?", Vol. 3, p. 219, Hadith no. 1358. Al-Bukhari also recorded it in several other places; see Vol. 3, pp. 219, 249; Vol. 8, p. 512; Vol. 11, p. 493. Also narrated by Muslim, Book of Divine Decree, chapter: "The meaning of 'Every child is born upon the fiṭrah' and the ruling concerning the death of the children of disbelievers and Muslims," Vol. 4, p. 2047, Hadith no. 2658.

Had he been left upon that disposition, he would have remained attached to it and would not have departed from it to anything else. Those who turn away from it do so because of influences arising from human weaknesses and imitation of others.

Every newborn is born upon knowledge of Allah and acknowledgment of Him. Thus, you will not find anyone except that he acknowledges having a Maker, even if he calls Him by a name other than His true name, or worships others alongside Him[22].

What is meant by **"***the fiṭrah of Allah upon which He created mankind***"** is the *fiṭrah of Islam*[23], freedom from false beliefs, and receptivity to sound beliefs. For the reality of Islam is submission to Allah alone.

The Messenger of Allah ﷺ (peace and blessings be upon him) illustrated this with the following example: *"Just as an animal gives birth to a perfectly formed offspring, do you find any of them mutilated?"*

He thereby clarified that the soundness of the heart from defects is like the soundness of the body, and that defects are accidental and arise later.[24]

The Prophet (peace and blessings be upon him) told us (about what Allah SWT says):

وإنِّي خَلَقتُ عِبادي حُنَفاءَ كُلَّهُم ، وإنَّهُم أَتَتهُمُ الشَّياطينُ فاجتالَتُهم عن دينِهم ، وحَرَّمَت عليهم ما أحلَلتُ لهم ، وأمَرَتهم أن يُشرِكوا بي ما لَم أُنزِلْ به سُلطانًا

"Indeed, I created all of My servants as ḥunafā' (upright, naturally inclined to the

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[22] See: Al-Nihayah fi Gharib al-Hadith wa al-Athar by Ibn al-Athir, Vol. 3, p. 457; and Fath al-Bari, Vol. 3, pp. 248–250.

[23] Imam Al-Bukhari explicitly affirmed this interpretation, saying: "The fiṭrah is Islam."

See: Sahih al-Bukhari with Fath al-Bari, Book of Tafsir, chapter: 'There is no changing the creation of Allah', Vol. 8, p. 512.

[24] See: Majmuʿ Fatawa Shaykh al-Islam Ibn Taymiyyah, Vol. 4, p. 245; and Fath al-Bari, Vol. 4, p. 245.

truth and away from falsehood). Then the devils came to them and turned them away from their religion. They made unlawful for them what I had made lawful, and they commanded them to associate with Me that for which I had sent down no authority."[25]

Shaykh al-Islam Ibn Taymiyyah gave an analogy illustrating the relationship between the fiṭrah and the truth. He said:

ومثل الفطرة مع الحق مثل ضوء العين مع الشمس، وكل ذي عين لو تُرك بغير حجاب لرأى الشمس، والاعتقادات الباطلة العارضة من تهود وتنصر وتمجس مثل حجاب يحول بين البصر ورؤية الشمس، وكذلك كل ذي حس سليم يحب الحلو، إلا أن يعرض في طبيعته فساد يحرفه حتى يجعل الحلو في فمه مُرًّا.

The relationship of the fiṭrah to the truth is like the relationship of the eye's light to the sun. Every person possessing sight, if left without any veil or obstruction, would see the sun. False beliefs that arise—such as Judaism, Christianity, and Zoroastrianism—are like a barrier that prevents the eye from seeing the sun. Likewise, every person of sound perception naturally loves what is sweet, unless some corruption develops in his nature that alters him to the point that sweetness becomes bitter in his mouth.[26]

The Prophet's statement:

ما مِن مَولودٍ إلَّا يولَدُ على الفِطرةِ

"Every child is born upon the fiṭrah"

does not mean that a child emerges from his mother's womb already knowing religion and consciously believing in Islam, for Allah says:

وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَ لَعَلَّكُمۡ تَشۡكُرُونَ

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[25] Muslim, Book of Paradise, chapter: "The characteristics by which the people of Paradise and the people of Hell are recognized in this world," Vol. 4, p. 2197, Hadith no. 2865.

[26] *Darʾ Taʿāruḍ al-ʿAql wa al-Naql* (Repelling the Conflict Between Reason and Revelation), Vol. 9, p. 375; and *Majmūʿ al-Fatāwā* of Ibn Taymiyyah, Vol. 4, p. 247.

"And Allah brought you out of your mothers' wombs not knowing anything, and He gave you hearing, sight, and hearts that perhaps you would be grateful."[27]

Rather, what is meant is that a person's innate nature is disposed toward knowing, loving, accepting, and desiring the religion of Islam and the truth, and toward acknowledging Allah's Lordship. Had he been left alone without opposition and without anything altering him, he would have remained a Muslim and would not have turned to anything else.

Editorial Comment:

At this moment, it is pertinent to dispel a common confusion: If belief in Allah SWT is in human fitrah, why do certain primitive tribes exist that have no idea about Islam or Allah SWT?

To answer this question, the team of scholars under the supervision of Shaykh Saleh Al-Munajjid gave a detailed fatwa.

We are copying some of its excerpts below.

◆

Firstly:

Humans have an innate knowledge that they have a Creator and Lord. This is one of the clearest proofs for the existence of Allah, may He be exalted.

Shaykh Ibn 'Uthaymin said:

The innate knowledge that Allah exists is stronger than any other evidence for one who has not been misled by the devils. Hence Allah, may He be exalted, says (interpretation of the meaning):

فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا

..(Adhere to) the natural disposition that Allah instilled in humankind.

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[27] Qur'an, Surat al-Naḥl (16:78)

(Al-Rum 30:30)

after saying:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

So be steadfast in faith in all uprightness.. (Al-Rum 30:30)

[i.e. adhere exclusively and sincerely to the true faith of monotheism]. So sound human nature testifies to the existence of Allah, and no one can turn away from this innate knowledge except one whom the devils have misled. In the case of one whom the devils have misled, there is a strong reason why this innate knowledge is no longer effective in his case." (Sharh al-Safariniyyah, p. 31).

◆

The fact that there are people who deny the existence of Allah, may He be exalted, or who associate others with Him, does not mean that they have no innate knowledge of Allah.

Rather it means that they have deviated from this innate knowledge, as a result of the devils among humankind and the jinn misleading them, as is mentioned in the hadith qudsi:

إِنِّي خَلَقتُ عِبادي حُنَفاءَ كُلَّهم، وإنَّهم أَتَتهمُ الشَّياطينُ فاجتالَتهم عن دينِهم، وحَرَّمَت عليهم ما أحلَلتُ
لهم، وأمَرَتهم أن يُشرِكوا بي ما لم أُنزِلْ به سُلطانًا

"I have created all My slaves with the inclination to worship Me alone, but the devils come to them and turn them away from their religion. They forbid to them that which I have permitted to them, and they tell them to associate others with Me for which I have not sent down any authority." Narrated by Muslim (2865).

Hence the number of these deniers is very few in relation to the total population of the earth; the entire population has innate knowledge that they have a Lord, even if some of them associate others with Him or worship a lord who is not Allah.

◆

Dr al-Bashir ʻIsam says: One of the most famous counterarguments to the evidence of innate knowledge of Allah is the view of some of them, who say that if knowledge of Allah and His existence is instilled in human nature, then why are there people who deny His existence?

The answer is: those who affirm the existence of Allah are only those whose human nature is still sound and has not deviated. As for those who were exposed to strong specious arguments, to the point that they uprooted sound human nature from their souls, they will need to study the rational evidence and scientific proof.

For sound human nature to be corrupted and changed is not an impossible or far-fetched notion, for a person may grow up in a deviant and misguided environment, so he will be exposed to many deviant ideas that push him away from the straight path.

◆

There is another answer to this question, which is: those who go against their sound human nature and deny the existence of the Creator are very few among humanity throughout history, as noted above.

Moreover, many of them may deny the existence of Allah outwardly, even though they may inwardly believe in His existence, as Allah, may He be exalted, tells us about Pharaoh and his people and the way in which they reacted to the signs of Allah, may He be glorified. Allah says (interpretation of the meaning):

وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا

They rejected the signs, although in their hearts they were certain that they were true, out of wickedness and arrogance (Al-Naml 27:14).

End quote.

It is interesting to note that the view that belief in the existence of Allah is instilled in human nature is not something unique to the scholars of Islam; rather it is something that is affirmed by a group of modern philosophers.

One of them, for example, is the American philosopher Alvin Plantinga, who insists that faith is something natural, and that belief in the existence of God is like belief in some other basic concepts, such as the belief that others have rational thought like ours, and the belief that our senses are real, and that the whole is greater than the part. End quote.

◆

Finally, we may note that what we have read about the tribe mentioned is that they are very few in number, and that they live a primitive life. We have not come across anything to suggest that they deny the existence of the Creator. There is a difference between a person not being aware of a particular religion, not worshipping Allah in some way or another, and not knowing Allah by His names and attributes, on the one hand, and denying the existence of the Creator, on the other hand.

◆

Secondly:

Our advice to you is to seek knowledge and to avoid reading specious arguments that may corrupt your heart and lead you to doubt, unless you are very well versed in knowledge, in which case you may examine specious arguments in order to refute them. And Allah knows best.

Similarly, a child is born naturally inclined toward what suits his body, such as nursing milk, until something diverts him from it. For this reason, the fiṭrah has been likened to milk. It naturally entails knowledge of Allah, love of Him, and belief in His Oneness.[28]

This is further indicated by the narration recorded by Muslim:

ما من مولو يُولَدُ إلا وهو على هذه الملة حتى يُبيِّن عنه لسانه

"There is no child who is born except that he is upon this religion until his tongue expresses otherwise."[29]

Allah the Mighty and Majestic has informed us that He brought forth the descendants of the children of Adam from their loins and made them testify concerning themselves that Allah is their Lord and Sovereign, and that there is no deity worthy of worship except Him:

وَإِذۡ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمۡ ذُرِّيَّتَهُمۡ وَأَشۡهَدَهُمۡ عَلَىٰٓ أَنفُسِهِمۡ أَلَسۡتُ بِرَبِّكُمۡۖ قَالُواْ بَلَىٰ شَهِدۡنَآۚ أَن تَقُولُواْ يَوۡمَ
ٱلۡقِيَٰمَةِ إِنَّا كُنَّا عَنۡ هَٰذَا غَٰفِلِينَ

"And [mention] when your Lord took from the children of Adam – from their loins – their descendants and made them testify concerning themselves, 'Am I not your Lord?' They said, 'Yes, indeed, we testify.'"[30]

This is a decisive indication that every human being has been created with an innate disposition toward faith in his Creator, without any prior process of reasoning or instruction.[31]

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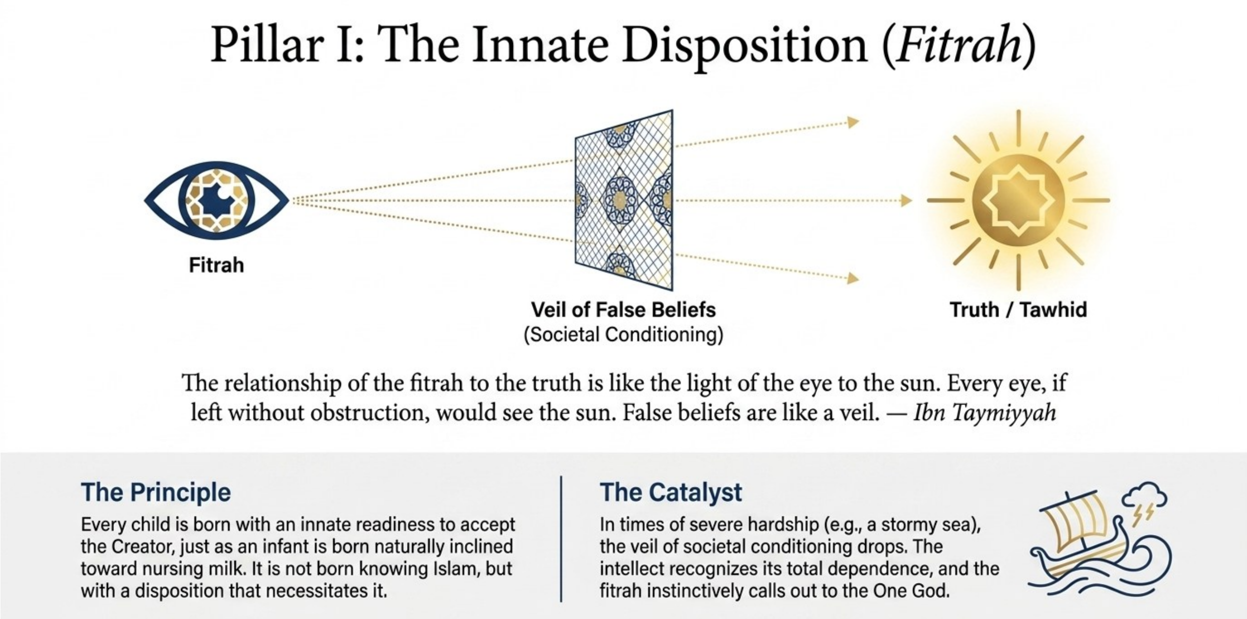
[28] See: al-Nawawi, Sharḥ Ṣaḥīḥ Muslim, Vol. 16, p. 208; Majmūʿ Fatāwā Shaykh al-Islām Ibn Taymiyyah, Vol. 4, pp. 247, 249; Vol. 16, p. 344; and Fatḥ al-Bārī, Vol. 3, pp. 248–250.

[29] Muslim, Book of Divine Decree (al-Qadar), chapter: "The Meaning of 'Every Child Is Born upon the Fiṭrah'," Vol. 4, p. 2048, Hadith no. 2658 (23).

[30] Qur'an, Surat al-Aʿrāf (7:172).

[31] See: *Tafsir Ibn Kathir*, Vol. 2, p. 262; Vol. 3, p. 433; *Darʾ Taʿāruḍ al-ʿAql wa al-Naql* by Ibn Taymiyyah, Vol. 8, p. 487; *Jāmiʿ al-Rasāʾil* by Ibn Taymiyyah, Vol. 1, p. 11; and *Aḍwāʾ al-Bayān fī Īḍāḥ al-Qurʾān bi al-Qurʾān* by al-Shanqiti, Vol. 2, p. 337



Pillar I: The Innate Disposition (*Fitrah*)

The relationship of the fitrah to the truth is like the light of the eye to the sun. Every eye, if left without obstruction, would see the sun. False beliefs are like a veil. — *Ibn Taymiyyah*

The Principle

Every child is born with an innate readiness to accept the Creator, just as an infant is born naturally inclined toward nursing milk. It is not born knowing Islam, but with a disposition that necessitates it.

The Catalyst

In times of severe hardship (e.g., a stormy sea), the veil of societal conditioning drops. The intellect recognizes its total dependence, and the fitrah instinctively calls out to the One God.

Figure: Fitrah and the barriers that obstruct its vision

Human Dependence and the Instinctive Turn to Allah

Further clarification of this may be seen in the fact that when a rational person reflects upon himself and his own intellect, even to the slightest degree, he recognizes his dependence upon the Creator, the Exalted, for his formation, continued existence, and the various changes through which he passes in life.[32]

Likewise, when he looks at creation, he realizes that all creatures are in need of the Creator in every respect: they are dependent upon Him for their creation and existence, for their continued survival, sustenance, and support, and they are dependent upon Him for obtaining benefits and warding off harms.

Consider the condition of people when calamities overwhelm them, when they find themselves facing destruction, and when dangers close in around them. You will find their hearts attached to Allah, their voices raised in supplication to Him, and their innermost selves looking toward His aid. They turn neither right nor left, but direct themselves to Him alone.[33]

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[32] See: Kitāb al-Dāʿī ilā al-Islām by ʿAbd al-Raḥmān al-Anbārī, p. 211; and Darʾ Taʿāruḍ al-ʿAql wa al-Naql, Vol. 3, p. 113.

Editorial Comment:

An interesting Western proverb states: "There are no atheists in the trenches."

A further point that makes this even clearer is that whenever people witness newly occurring events such as thunder and lightning, earthquakes, erupting volcanoes, violent winds, torrential rains, flooding rivers, and turbulent waves in seas and oceans, they call upon Allah, ask Him for help, and turn to Him in need.

This is because they know that these newly occurring events did not bring themselves into existence. Rather, they must have a cause that brought them about. Although people know this with regard to all created events, those events whose occurrence has become habitual and familiar to them are often taken for granted, unlike unusual or extraordinary occurrences.

Even if there were no sign other than the creation of the human being himself, that alone would be among the greatest of signs. Everyone knows that he did not bring himself into existence, nor did his parents create him, nor did any human being create him. He knows that he must have a Creator who created him, and that this Creator is Existing, Living, Knowing, Powerful, Hearing, Seeing, Wise, and Preserving.[34]

Allah the Exalted says:

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[33] See: Al-Riyāḍ al-Nāḍirah wa al-Ḥadāʾiq al-Nīrah al-Zāhirah, pp. 251–252.

[34] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql (Repelling the Conflict Between Reason and Revelation), Vol. 3, pp. 122, 129, 131, 137.

وَفِيٓ أَنفُسِكُمۡۚ أَفَلَا تُبۡصِرُونَ

“And in your own selves – will you not then see?”[35]

And He, Glorified be He, says, reminding this ungrateful person:

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِي ٱلۡبَحۡرِ ضَلَّ مَن تَدۡعُونَ إِلَّآ إِيَّاهُۖ فَلَمَّا نَجَّىٰكُمۡ إِلَى ٱلۡبَرِّ أَعۡرَضۡتُمۡۚ وَكَانَ ٱلۡإِنسَٰنُ كَفُورًا

“When you are touched with hardship at sea, you ˹totally˺ forget all ˹the gods˺ you ˹normally˺ invoke, except Him. But when He delivers you ˹safely˺ to shore, you turn away. Humankind is ever ungrateful.”[36]

And He says:

وَمَا بِكُم مِّن نِّعۡمَةٖ فَمِنَ ٱللَّهِۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيۡهِ تَجۡـَٔرُونَ

“Whatever blessings you have are from Allah. Then whenever hardship touches you, to Him ˹alone˺ you cry ˹for help˺.”[37]

Thus, this makes it clear that even if people become heedless of this innate disposition (*fiṭrah*) during times of ease and prosperity, they undoubtedly resort back to it during times of hardship and distress. This is because of their innate knowledge that Allah is the One who removes afflictions, and that there is no refuge from Him except with Him. They call upon Him with the tongue of speech and the tongue of circumstance. Could such things occur except because creation is naturally disposed to acknowledge Allah's Lordship and His Oneness, and that He is the One who brings benefit and harm, and in whose hand is the dominion of all things—except for those whose innate nature has been corrupted by false beliefs?[38]

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[35] Qur'an, Surat al-Dhariyat (51:21)

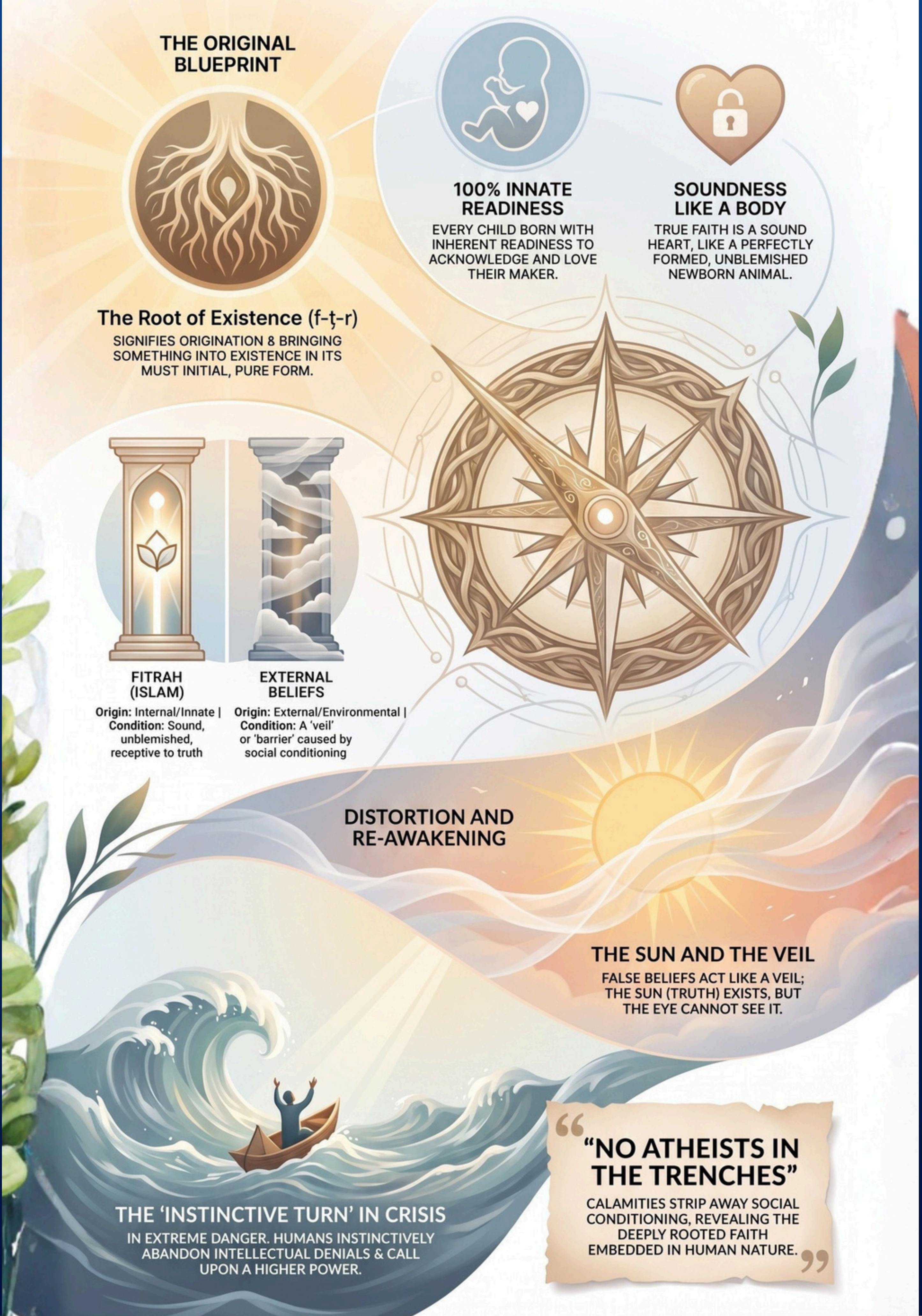
[36] Qur'an, Surat al-Isra' (17:67).

[37] Qur'an, Surat al-Nahl (16:53).

[38] See: Al-Riyāḍ al-Nāḍirah, p. 252; ʿAqīdat al-Muslimīn by al-Bulayhi, Vol. 1, p. 70; and Sharḥ Uṣūl al-Īmān by Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, p. 15.

Fiṭrah

The Innate Compass of Human Faith



THE ORIGINAL BLUEPRINT

100% INNATE READINESS

EVERY CHILD BORN WITH INHERENT READINESS TO ACKNOWLEDGE AND LOVE THEIR MAKER.

SOUNDNESS LIKE A BODY

TRUE FAITH IS A SOUND HEART, LIKE A PERFECTLY FORMED, UNBLEMISHED NEWBORN ANIMAL.

The Root of Existence (f-ṭ-r)

SIGNIFIES ORIGINATION & BRINGING SOMETHING INTO EXISTENCE IN ITS MUST INITIAL, PURE FORM.

FITRAH (ISLAM)	EXTERNAL BELIEFS
Origin: Internal/Innate | **Condition:** Sound, unblemished, receptive to truth	**Origin:** External/Environmental | **Condition:** A 'veil' or 'barrier' caused by social conditioning

DISTORTION AND RE-AWAKENING

THE SUN AND THE VEIL

FALSE BELIEFS ACT LIKE A VEIL; THE SUN (TRUTH) EXISTS, BUT THE EYE CANNOT SEE IT.

THE 'INSTINCTIVE TURN' IN CRISIS

IN EXTREME DANGER. HUMANS INSTINCTIVELY ABANDON INTELLECTUAL DENIALS & CALL UPON A HIGHER POWER.

> **"NO ATHEISTS IN THE TRENCHES"**
>
> CALAMITIES STRIP AWAY SOCIAL CONDITIONING, REVEALING THE DEEPLY ROOTED FAITH EMBEDDED IN HUMAN NATURE.

Chapter Three: Rational Proofs and Intellectual Arguments

Editorial Comment:

Chapter Summary:

Chapter Three presents seven rational proofs and intellectual arguments refuting atheism, materialism, and naturalism. It opens by reducing all possible explanations for the existence of the universe to three alternatives: that it came into being from nothing, that it created itself, or that it was brought into existence by an external Creator. Having demonstrated the impossibility of the first two options, the author concludes that belief in a deliberate Creator is the only rational explanation. The chapter further argues that non-existence cannot produce existence and that blind, unintelligent nature cannot impart life, knowledge, purpose, or order, building upon the self-evident principle that one who lacks a thing cannot give it to others.

The author also critiques the doctrine of blind chance (*ṣudfah*), exposing its implausibility through vivid analogies. Just as it would be absurd to expect scattered letters shaken at random to form a coherent poem, or for a collection of needles to thread themselves by coincidence, it is even more unreasonable to attribute the order and complexity of the universe to chance. The chapter reinforces this argument by appealing to the universal law of causality: every contingent and originated thing must have an originator and cause.

In addition, the author highlights the importance of rational dialogue in addressing disbelief, citing the celebrated debates of Abū Ḥanīfah with atheists as examples of effective intellectual engagement. The chapter concludes by encouraging reflection upon the signs of creation, particularly the intricate stages of human embryonic development, as compelling evidence of the Creator's perfect power, knowledge, wisdom, and purposeful design. Through these arguments, the chapter seeks to establish that sincere reflection upon both reason and creation inevitably leads to the affirmation of the Creator's existence.

If materialists, naturalists, and secularists claim to deny the existence of Allah the Exalted, then wisdom in calling such people to Allah requires presenting to them decisive rational proofs and intellectual arguments through the following approaches:

The First Approach: The Wise Rational Division

One may argue against anyone who denies the existence and Lordship of Allah with a line of reasoning that leaves them with no option but either to admit the truth and submit to it, or to abandon reason itself and fall into irrationality and corrupted natural disposition.

Thus it is said to anyone who denies this:

The possibilities concerning the existence of created things can be divided rationally into three categories, and there is no fourth possibility:

a) **The First Opinion**: Either these created beings came into existence by themselves, spontaneously, without a creator and without one who brought them into existence.
This is impossible and invalid. Reason itself necessarily judges it to be false, and it is known with certainty that anyone who believes such a thing is closer to insanity than to reason. For every rational person knows that it is impossible for something to come into existence without one who brings it into existence and causes it to occur. Every originated thing must have an originator, and there is no way to deny

this. The existence of something without an existent cause is impossible and false according to observation, sensory experience, and sound human nature.

b) **The Second Opinion**: It may be said that these astonishing created things are themselves the originators and creators of their own existence.

   This too is impossible and absurd by the necessity of reason. Every rational person is certain that a thing cannot bring itself into existence or create itself, because before it existed it was non-existent. How, then, could it be a creator?

   Once these first two possibilities are invalidated by reason and innate human nature, and their impossibility becomes clear, the third possibility necessarily remains:

c) **The Third Opinion:** That all these created things, both heavenly and earthly, and all these events and occurrences, must have an originator to whom creation, ownership, and governance ultimately belong. He is Allah, the Magnificent, the Creator of everything, the One who disposes of all things, and the One who manages all affairs.[39]

For this reason, Allah the Exalted mentioned this rational proof and decisive argument, saying:

أَمۡ خُلِقُواْ مِنۡ غَيۡرِ شَيۡءٍ أَمۡ هُمُ ٱلۡخَٰلِقُونَ

"Or were they created from nothing, or were they themselves the creators?"[40]

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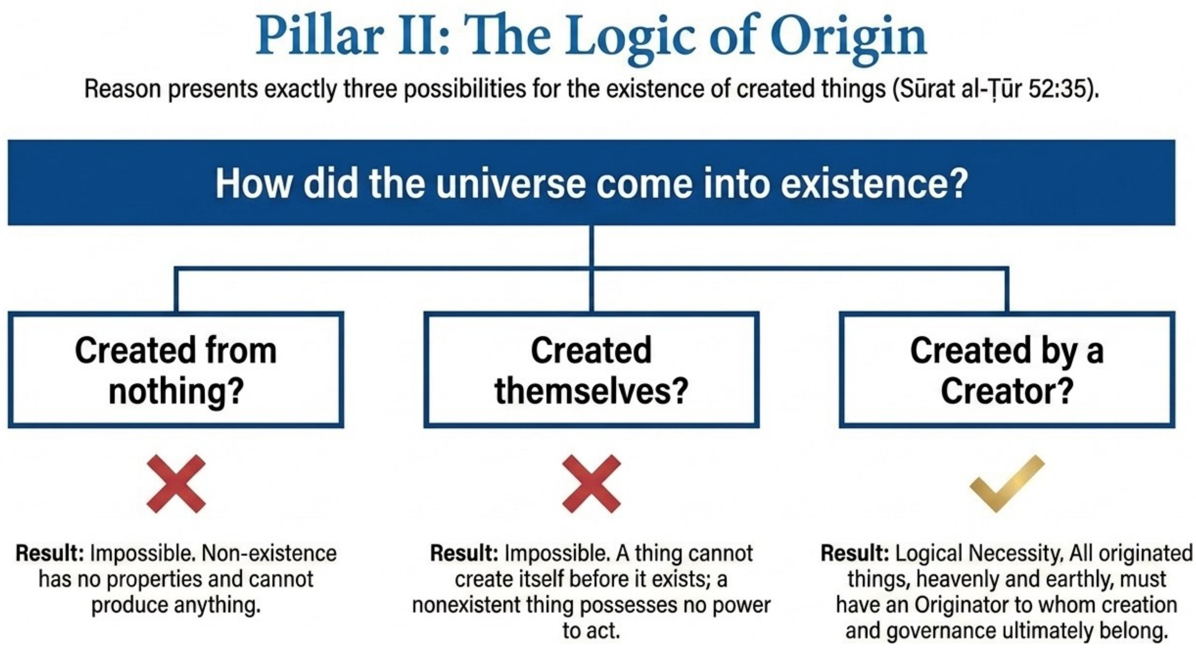
[39] (1) See: Al-Faṣl fi al-Milal wa al-Ahwāʾ wa al-Niḥal by Ibn Hazm, Vol. 1, p. 66; Darʾ Taʿāruḍ al-ʿAql wa al-Naql by Ibn Taymiyyah, Vol. 3, p. 113; Al-Riyāḍ al-Nāḍirah by al-Saʿdi, p. 247; Tafsīr al-Saʿdi, Vol. 7, p. 195; Aḍwāʾ al-Bayān by al-Shanqiti, Vol. 4, p. 368; and Sharḥ Uṣūl al-Īmān by Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, p. 15.

[40] Qur'an, Surat al-Ṭūr (52:35).


Pillar II: The Logic of Origin
Reason presents exactly three possibilities for the existence of created things (Sūrat al-Ṭūr 52:35).
How did the universe come into existence?
Created from nothing?
Created themselves?
Created by a Creator?

Result: Impossible. Non-existence has no properties and cannot produce anything.

Result: Impossible. A thing cannot create itself before it exists; a nonexistent thing possesses no power to act.

Result: Logical Necessity. All originated things, heavenly and earthly, must have an Originator to whom creation and governance ultimately belong.

Figure: Three Possible Arguments About the Origin of Universe

This ayah had a profound effect on Jubayr ibn Muṭʿim (may Allah be pleased with him) when he heard it from the Prophet ﷺ (peace and blessings be upon him). He said:

سمعت النبي صلى الله عليه وسلم يقرأ في المغرب بالطور، فلما بلغ هذه الآية: [أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ . أَمْ خَلَقُوا السَّمَوَاتِ وَالأَرْضَ بَل لاَّ يُوقِنُونَ . أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ] كاد قلبي أن يطير. وذلك أول ما وقرَ الإيمانُ في قلبي

"I heard the Prophet (peace and blessings be upon him) reciting Sūrat al-Ṭūr in the Maghrib prayer, and when he reached the verse: ['Or were they created from nothing, or were they themselves the creators? Or did they create the heavens and the earth? Rather, they are not certain. Or do they possess the treasures of your Lord, or are they the controllers?'[41]], my heart nearly flew away.[42] [And he also said:]

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[41] Qur'an, Surat al-Ṭūr (52:35–37).

[42] Al-Bukhari, Sahih al-Bukhari with Fath al-Bari, Book of Tafsir, Sūrat al-Ṭūr, chapter beginning "Narrated

“That was the first time faith became firmly established in my heart.”[43]

A created thing must necessarily have a creator; a manufactured thing must necessarily have a maker; and an effect must necessarily have an agent.

These are self-evident, clear, and obvious truths known by all rational people. They are among the greatest of rational propositions. Therefore, whoever doubts them, or questions what they indicate, has demonstrated his misguidance and the impairment of his reason.[44]

The Second Approach: Non-Existence Creates Nothing

Among the rational principles that a caller to Allah should not overlook when addressing atheists is the principle that: Non-existence creates nothing. That which does not exist cannot produce anything, because it is nonexistent.

When a rational person reflects upon the creatures that come into being every day—human beings and animals—and considers everything that occurs in existence, such as winds and rain, night and day, and the continual orderly movements of the sun, moon, stars, and planets; when he reflects upon these and the other precisely regulated changes taking place in the universe at every moment, reason is certain that none of this is the work of non-existence.

Rather, all of it is the work of the Existing Creator, Glorified and Exalted be He.[45]

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to us by ʿAbdullah ibn Yusuf,” Vol. 8, p. 603, Hadith no. 4854.

[43] Al-Bukhari, Sahih al-Bukhari with Fath al-Bari, Book of Military Expeditions (al-Maghazi), chapter beginning “Narrated to me by Khalifah, narrated to us by Muhammad ibn ʿAbdullah al-Anṣari,” Vol. 7, p. 323, Hadith no. 4023

[44] See: Al-Riyāḍ al-Nāḍirah by ʿAbd al-Raḥman ibn Nāṣir al-Saʿdi, p. 247; and Minhāj al-Jadal fi al-Qurʾān al-Karīm by Dr. Zahir ibn ʿAwaḍ al-Almaʿi, p. 138.

[45] See: Ḥāshiyat Thalāthat al-Uṣūl by ʿAbd al-Raḥmān ibn Qāsim on Thalāthat al-Uṣūl of Muḥammad ibn ʿAbd al-Wahhāb, p. 29; Al-Īmān by al-Zindānī and a group of scholars, p. 21; and Kitāb al-Tawḥīd by al-

The Third Approach: Insensate Nature Possesses No Power, and One Who Lacks Something Cannot Give It

It is known to all rational people that one who possesses no wealth is not asked by people for wealth, and that knowledge cannot come from the ignorant, because: One who lacks something cannot give it.

Therefore, whoever claims that nature[46] created him, or created anything else, has contradicted reason and opposed the truth, because the universe testifies that its Creator is Wise, All-Knowing, All-Aware, Guide, Provider, Preserver, Merciful, One, and Unique. As for inanimate nature, it does not possess even an atom's weight of any of these qualities.

It is astonishing that anyone who claims that nature creates anything has contradicted the dictates of reason. Nature possesses no expertise, yet they possess expertise; it possesses no will, yet they possess will; it possesses no knowledge, yet they possess knowledge. Have they not realized that: One who lacks something cannot give it.

Allah the Exalted says:

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٞ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ وَإِن يَسۡلُبۡهُمُ
ٱلذُّبَابُ شَيۡـٔٗا لَّا يَسۡتَنقِذُوهُ مِنۡهُۚ ضَعُفَ ٱلطَّالِبُ وَٱلۡمَطۡلُوبُ ٧٣

O humanity! A lesson is set forth, so listen to it ˹carefully˺: those ˹idols˺ you invoke besides Allah can never create ˹so much as˺ a fly, even if they ˹all˺ were to come together for that. And if a fly were to snatch anything away from them, they cannot ˹even˺ retrieve it from the fly. How powerless are those who invoke and

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Zindānī, Vol. 1, p. 21.

[46] According to materialists, nature means matter, and matter means nature—namely, these created things as they exist with their present characteristics and attributes.

See: Mawqif al-Islām min Naẓariyyat Mārks by Aḥmad al-ʿAwāyishah, p. 128; and Al-Īmān by al-Zindānī, p. 36.

those invoked![47]

Therefore, the Creator must possess absolute perfection, such that He is:

- Independent of everything besides Himself [Al-Ghani]
- The First, having no beginning [Al-Awwal]
- The Last, having no end [Al-Aakhir]
- Not confined by time [Al-Baqi – The Everlasting; Al-Qayyum – The Self-Subsisting]
- Not confined by place [Al-Aliyy – The Most High; Al-Muta'ali – The Supremely Exalted]
- Powerful over all things [Al-Qadir]
- Knowing all things: what has been, what will be, and what would have been had it occurred [Al-Aleem]

And these attributes can belong only to Allah, who is perfect in every respect. Thus, by the praise and grace of Allah Most High, the claim of the materialists is invalidated, for matter possesses none of these attributes.[48]

The Fourth Approach: Blind Chance Possesses No Power of Life

These atheists believe in chance (*ṣudfah*)[49], meaning that all things and creatures came into being in their present form through coincidence and accidental encounters, rather than through intention, will, and deliberate planning.

Part of the wisdom in speaking with such people is to say to them:

- Where did this universe acquire its astonishing order and wise

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[47] Qur'an, Surat al-Hajj (22:73)

[48] See: Mawqif al-Islām min Naẓariyyat Mārks ("Islam's موقف on Marx's Theory") by Ahmad al-ʿAwayishah, pp. 125, 182, 187; and Mudhakkirah fī al-ʿAqīdah al-Islāmiyyah by Dr. Nāṣir ibn ʿAqīl al-Ṭurayfī, p. 9.

[49] In the Arabic language, ṣudfah ("chance" or "coincidence") refers to encountering or finding something without prior appointment or expectation.

See: Al-Muʿjam al-Wasīṭ, root (صدف), Vol. 2, p. 510.

arrangement, over which minds have stood bewildered?
- How can all this be attributed to mere coincidence, accident, or blind fortune?
- How did these various parts come together, despite the differences in their forms and the diversity of their characteristics and foundations?
- How have they been preserved and remained in harmony?
- And how have they continued to recur and renew themselves time after time?

The one who says or believes that this order, creativity, and precision arose through chance alone is like someone who places the letters of the alphabet into a box, and then began shaking it in the hope that these letters would arrange themselves on their own into an eloquent poem or a precise book on engineering.

Is that not obvious foolishness and a deficiency of reason?

If he were to continue shaking this box for years and ages, he would obtain nothing except scattered letters.

Another example is that of a person who says:

A blind man inserted a needle into a board. At that moment, he was given another thousand needles and was asked: “Throw these needles one after another, so that the first needle enters the eye of the needle fixed in the board, then the second enters the eye of the first, the third enters the eye of the second, and so on—*all by mere chance*—until all the needles have become threaded into one another by coincidence.”

Would any rational person believe such a process, or the previous example?

It is impossible for a rational person to believe this, because it belongs to the category of impossibilities that neither reason accepts nor acknowledges.

How then can a rational person believe that the entire universe—with all the creativity, organization, and precision found in every atom of it—came into existence by mere chance?

A creature who believes such imaginings is certainly insane. Such a person cannot properly be counted among rational people, nor should he ever be included among them.

Allah the Exalted says:

رُسُلُهُمۡ أَفِي ٱللَّهِ شَكّٞ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ

"Can there be any doubt about Allah, the Originator of the heavens and the earth?"[50]

This constitutes a decisive rational proof that Allah is the Creator of everything. Thus, it becomes clear that chance has no real existence and exercises no control over the creatures of Allah the Exalted. In this way, the doubts of the people of atheism and obstinate denial who attribute things to chance are invalidated, and all praise belongs to Allah.[51]

The Fifth Approach: Wise Rational Debates

Part of the wisdom in calling atheists and materialistic naturalists is to engage them through wise rational debates that clarify the truth for them and lead them to acknowledge and admit that Allah is the Truth, and that whatever they invoke besides Him is falsehood.

Among the debates through which Muslims confounded atheists is what is related about Imam Abu Hanifah (may Allah have mercy on him). He met with a group of atheists and debated them. He overcame them in argument, causing them to reproach themselves. It is also said that they accepted the truth and embraced Islam at his hands.[52]

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[50] Qur'an, Surat Ibrahim (14:10).

[51] See: *Darʾ Taʿāruḍ al-ʿAql wa al-Naql* by Ibn Taymiyyah, Vol. 3, p. 129; *Al-Islām Yataḥaddā* by Wahid al-Din Khan, p. 65; *ʿAqīdat al-Muʾmin* by Abu Bakr al-Jazaʾiri, p. 34; and *Minhāj al-Jadal fī al-Qurʾān al-Karīm* by Dr. Zahir ibn ʿAwad al-Almaʿi, p. 142.

[52] This debate was previously cited in full in *Mawāqif Abī Ḥanīfah*, p. 442. See also: *Darʾ Taʿāruḍ al-ʿAql wa al-Naql*, Vol. 3, p. 127; *Al-Riyāḍ al-Nāḍirah* by al-Saʿdi, p. 258; *ʿAqīdat al-Muslimīn* by al-Bulayhi, Vol. 1, p.

The Sixth Approach: The Principle of Causality

Reality and sound minds testify that from the moment a human being opens his eyes, he never observes an event occurring without a cause, nor does he see something come into existence without something bringing it into existence. This principle has become so firmly established through experience that the mind can scarcely conceive of its opposite. No one refuses to acknowledge it except a mind that is absent or diseased, like that of the mentally impaired, or an immature mind, such as that of a child who breaks a vessel and then says, “It broke by itself.”[53]

For this reason, even a Bedouin understood this principle of causality when he was asked: “What is the evidence for the existence of the Lord?”

He replied: “Glory be to Allah! Camel dung indicates the presence of a camel, and footprints indicate that someone has traveled that path. A sky filled with constellations, an earth crossed by roads and passes, seas full of waves, a dark night, and a bright day—do these not indicate the existence of the Subtle, the All-Aware?”[54]

Thus, every created thing must have a creator, every effect must have an effective cause, and every originated thing must have an originator. This is what is known as **analogical reasoning by universal application** (*qiyās al-shumūl*).

As for **analogical reasoning by comparison** (*qiyās al-tamthīl*), it is like saying:

“This thing is originated; therefore, it requires an originator.”[55]

Based on this principle, this world of ours, encompassing the earth and the

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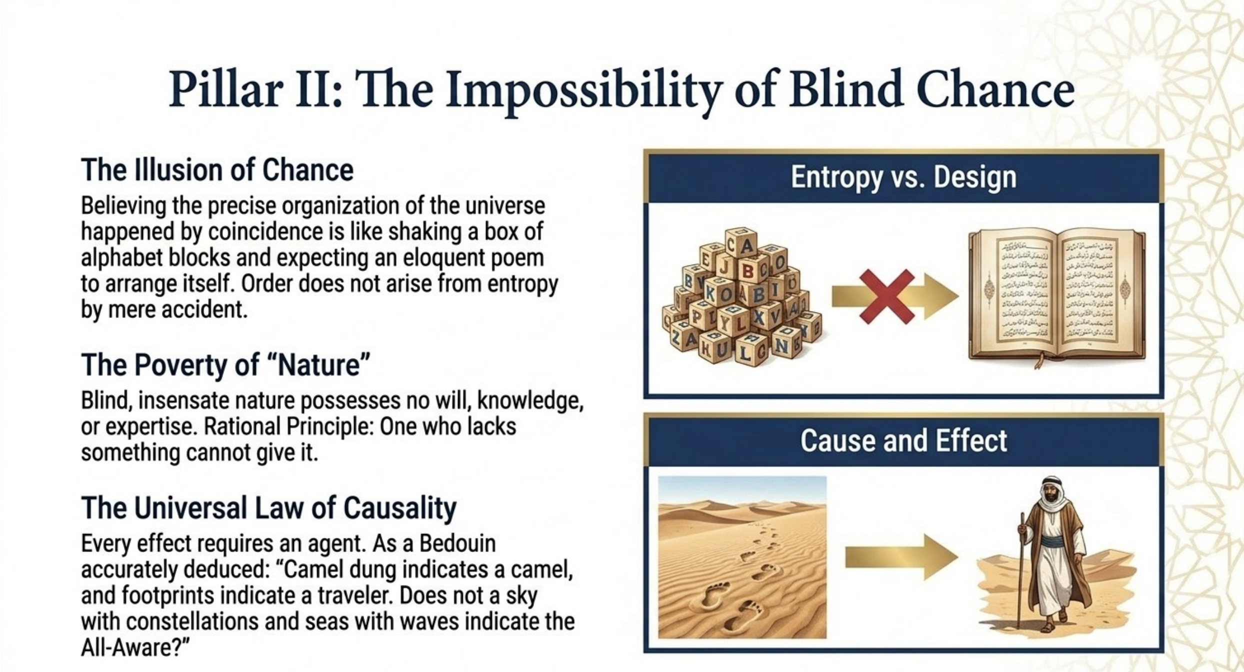
123; and *Minhāj al-Jadal*, p. 139.

[53] See: Mawqif al-Islām min Naẓariyyat Mārks (“Islam’s Position on Marx’s Theory”), pp. 284–288.

[54] See: Al-Riyāḍ al-Nāḍirah, p. 258; Minhāj al-Jadal fī al-Qurʾān al-Karīm, p. 139; and Mawqif al-Islām min Naẓariyyat Mārks, p. 288.

[55] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql, Vol. 3, pp. 73, 121–127

heavens, mankind and animals, the night and the day, the sun and the moon, must have a Creator who brought it into being. Moreover, just as it could not have come into existence without an Originator, it cannot continue to exist without One who preserves and sustains it. And none has the power to do so except Allah, the One, the Subduer of all things.[56]



Pillar II: The Impossibility of Blind Chance

The Illusion of Chance
Believing the precise organization of the universe happened by coincidence is like shaking a box of alphabet blocks and expecting an eloquent poem to arrange itself. Order does not arise from entropy by mere accident.

The Poverty of "Nature"
Blind, insensate nature possesses no will, knowledge, or expertise. Rational Principle: One who lacks something cannot give it.

The Universal Law of Causality
Every effect requires an agent. As a Bedouin accurately deduced: "Camel dung indicates a camel, and footprints indicate a traveler. Does not a sky with constellations and seas with waves indicate the All-Aware?"

Figure: The Principle of Causality

The Seventh Approach: Reflecting Upon the Created Thing Indicates Some of the Attributes of the Creator

Among the principles by which atheists may be refuted is the principle that: Reflecting upon a created thing indicates some of the attributes of its maker.

This is because everything found within a manufactured object points to ability, knowledge, expertise, or wisdom in its maker.

From this we know that reflecting upon creation points to some of the attributes of the Creator.

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[56] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql (Repelling the Conflict Between Reason and Revelation), vol. 3, p. 121; and A Memorandum on Islamic Creed (Mudhakkirah fī al-ʿAqīdah al-Islāmiyyah) by Dr. Nāṣir al-Ṭurayfī, p. 9.

Once this is understood, it may be said to whoever denies the existence and Lordship of Allah the Exalted:

Reflect upon your own creation and yourself. Consider the beginning of your creation from a drop of fluid (*nutfah*), then as a clinging substance (*ʿalaqah*), then as a lump of flesh (*muḍghah*), then as bones, after which the bones were clothed with flesh, until you became a complete human being with both outward and inward organs.

Does not such reflection and contemplation compel you to acknowledge a Lord who is capable of all things, whose knowledge encompasses everything, and who is wise in all that He creates, fashions, and perfects?

If all of creation were to unite around the drop of fluid that Allah made the beginning of human creation, could they guide it through its diverse stages, preserve it within that secure abode, endow it with hearing, sight, intellect, and its inward and outward faculties, nurture it through this astonishing process of development, fashion it according to this intricate design, and arrange its organs in such a precise and perfect order? Do they possess the power, capability, or knowledge to accomplish such a feat?

Allah the Exalted says:

أَفَرَءَيْتُم مَّا تُمْنُونَ ٥٨

ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ٥٩

"Have you considered that which you emit? Is it you who create it, or are We the Creator?"[57]

There is no doubt that when a fair-minded and rational person reflects upon this, it leads him to acknowledge the greatness of the Creator, the power of the All-Powerful, the wisdom of the All-Wise, the expertise of the All-Aware, and the knowledge of the All-Knowing.

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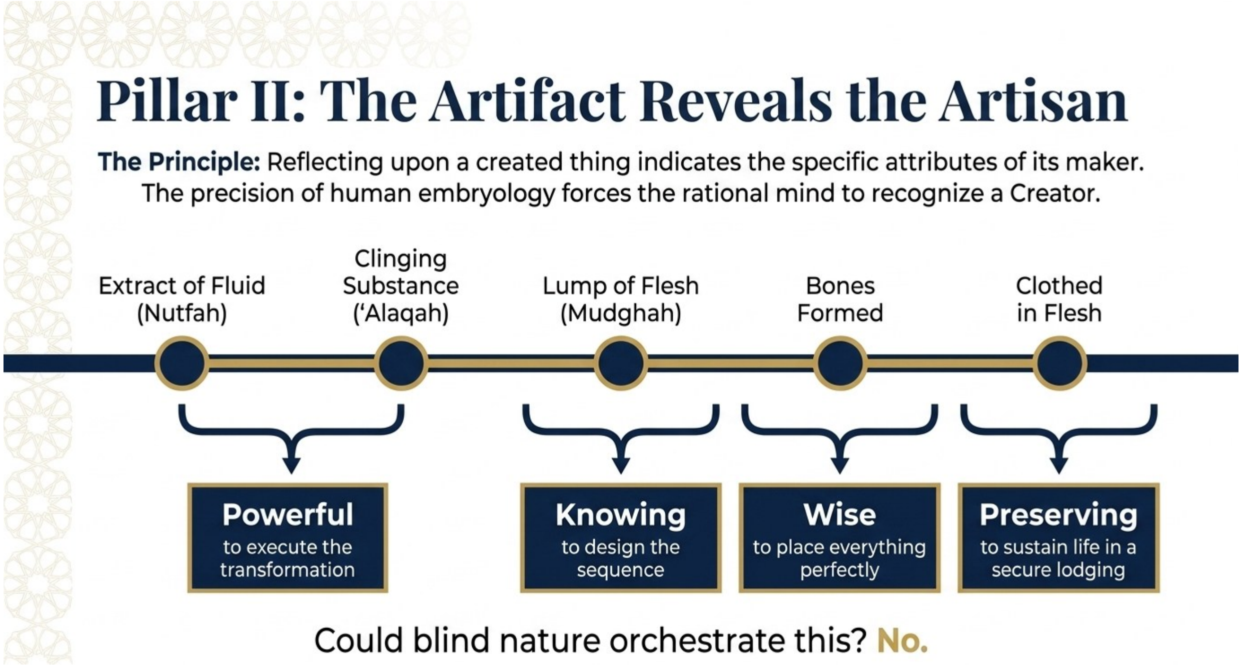
[57] Qur'an, Surat al-Waqiʿah (56:58–59).

This is a rational proof that compels sound minds to know their Lord and worship Him.[58]



Pillar II: The Artifact Reveals the Artisan

The Principle: Reflecting upon a created thing indicates the specific attributes of its maker. The precision of human embryology forces the rational mind to recognize a Creator.

Extract of Fluid (Nutfah)
Clinging Substance (ʻAlaqah)
Lump of Flesh (Mudghah)
Bones Formed
Clothed in Flesh
Powerful
to execute the transformation
Knowing
to design the sequence
Wise
to place everything perfectly
Preserving
to sustain life in a secure lodging

Could blind nature orchestrate this? No.

Figure: The Creation Gives the Proof of a Creator

Allah the Exalted says:

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن سُلَٰلَةٖ مِّن طِينٖ ١٢ ثُمَّ جَعَلۡنَٰهُ نُطۡفَةٗ فِي قَرَارٖ مَّكِينٖ ١٣
ثُمَّ خَلَقۡنَا ٱلنُّطۡفَةَ عَلَقَةٗ فَخَلَقۡنَا ٱلۡعَلَقَةَ مُضۡغَةٗ فَخَلَقۡنَا ٱلۡمُضۡغَةَ عِظَٰمٗا فَكَسَوۡنَا ٱلۡعِظَٰمَ لَحۡمٗا ثُمَّ أَنشَأۡنَٰهُ خَلۡقًا ءَاخَرَۚ
فَتَبَارَكَ ٱللَّهُ أَحۡسَنُ ٱلۡخَٰلِقِينَ ١٤

And indeed, We created humankind from an extract of clay, then placed each ˹human˺ as a sperm-drop[1] in a secure place, then We developed the drop into a

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[58] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql by Ibn Taymiyyah, Vol. 7, pp. 305–306; Vol. 8, pp. 70–73; Vol. 3, p. 333; Vol. 1, p. 259; Al-Riyāḍ al-Nāḍirah by al-Saʿdi, pp. 248–257; Al-Īmān by ʿAbd al-Majid al-Zindani and a group of scholars, p. 22; and ʿAqīdat al-Muslimīn, Vol. 1, p. 109.

clinging clot, then developed the clot into a lump ˹of flesh˺, then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators.[59]

And He says:

وَفِيٓ أَنفُسِكُمۡۚ أَفَلَا تُبۡصِرُونَ

"And within yourselves – will you not then see?"[60]

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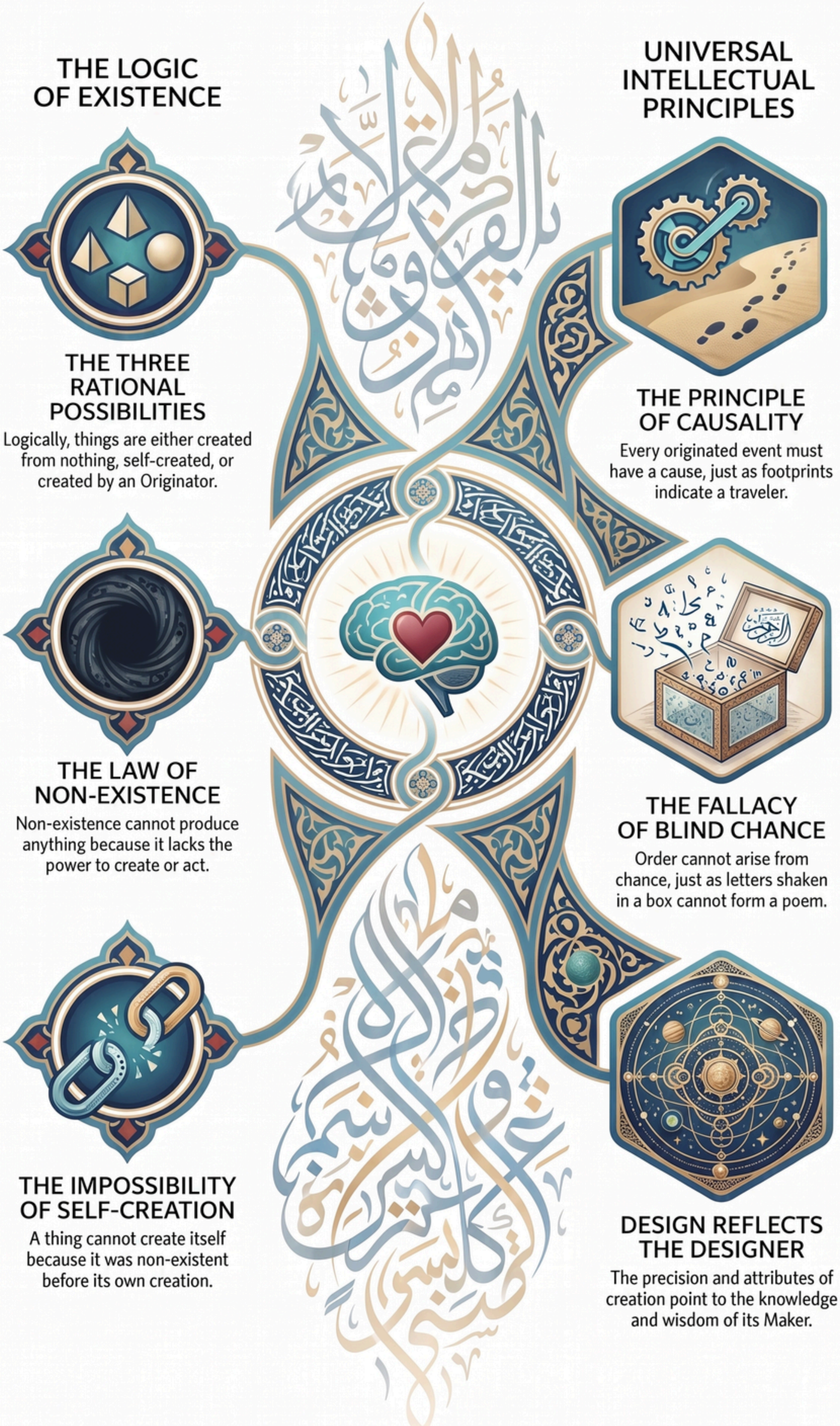
[59] Qur'an, Surat al-Muʾminun (23:12–14).

[60] Qur'an, Surat al-Dhariyat (51:21).

6 RATIONAL PATHWAYS:

INTELLECTUAL PROOFS FOR THE EXISTENCE OF A CREATOR



THE LOGIC OF EXISTENCE

THE THREE RATIONAL POSSIBILITIES

Logically, things are either created from nothing, self-created, or created by an Originator.

THE LAW OF NON-EXISTENCE

Non-existence cannot produce anything because it lacks the power to create or act.

THE IMPOSSIBILITY OF SELF-CREATION

A thing cannot create itself because it was non-existent before its own creation.

UNIVERSAL INTELLECTUAL PRINCIPLES

THE PRINCIPLE OF CAUSALITY

Every originated event must have a cause, just as footprints indicate a traveler.

THE FALLACY OF BLIND CHANCE

Order cannot arise from chance, just as letters shaken in a box cannot form a poem.

DESIGN REFLECTS THE DESIGNER

The precision and attributes of creation point to the knowledge and wisdom of its Maker.

Chapter Four: Observable Sensory Proofs

Editorial Comment:

Chapter Summary:

Chapter Four examines the observable sensory proofs that indicate the existence of Allah, His Lordship, and His exclusive right to be worshipped. Unlike the preceding rational arguments, these proofs are drawn from matters that people can hear, witness, and experience directly. The respected author divides these evidences into two categories:

Allah's Response to Supplications: The first category consists of the many instances in which Allah answers the prayers of those who call upon Him in times of need and distress. The author argues that the countless responses to supplication witnessed throughout history constitute a tangible and observable proof that can only be denied by one who stubbornly refuses to acknowledge the evidence before him. As an illustration, he cites the well-known incident in which a man asked the Prophet ﷺ during the Friday sermon to pray for rain during a time of drought. The Prophet ﷺ supplicated to Allah, whereupon rain began to fall and continued for a full week. When requested later to make dua for the rain to be withheld due to the hardship it was causing, the Prophet ﷺ again supplicated, and the rain ceased in accordance with his prayer.

The Observable Miracles of the Prophets: The second category consists of the miraculous signs with which Allah supported His messengers. These miracles lie beyond the ability of human beings and transcend the ordinary patterns and laws governing the universe. For this reason, they serve as decisive evidence for the truthfulness of the prophets and the existence of the One who sent them. Among the examples mentioned by the respected author are the splitting of the sea for Musa (peace be upon him), the bringing of the dead back to life by ʿIsa (peace be upon him) by Allah's permission, and the splitting of the moon as a sign granted to Prophet Muhammad ﷺ (may Allah’s countless peace and blessings be upon him till the day of judgement and after that).

Among the proofs that indicate the existence of Allah the Exalted, His Lordship, and that He is the Creator of everything and the One deserving of worship, are the proofs that people hear, witness, and experience directly. These are of two kinds:

The First Type: Allah’s Response to Supplications at All Times

Creation cannot enumerate all that Allah grants to those who ask Him, all the prayers He answers, and all the distress He relieves from those afflicted by hardship. Countless requests are fulfilled through the supplication of servants to their Lord, their hope for His bounty, and their expectation of His mercy.

This is an observable and tangible proof that can be witnessed directly, and none denies it except a stubborn rejecter.[61]

How often have believers gone forth, with fearful and repentant hearts, asking their Lord to send rain, only for the answer to come immediately on many occasions? Rain then falls upon the city or village that went out calling upon its Lord, while neighbouring towns or villages receive none of it.

And how many people in desperate circumstances have witnessed the removal of their distress through their supplications?[62]

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[61] See: Al-Riyāḍ al-Nāḍirah, p. 253; and Sharḥ Uṣūl al-Īmān by Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, p. 17.

Allah the Exalted says:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

Or ˹ask them,˺ "Who responds to the distressed when they cry to Him, relieving ˹their˺ affliction, and ˹Who˺ makes you successors in the earth? Is it another god besides Allah? Yet you are hardly mindful!"[63]

This is attested to by hundreds of millions of Muslims, as well as by fair-minded people throughout the East and the West who have witnessed such answers to prayer.

So, Who is it that heard the cries of those seeking help and answered them by forming the clouds and sending down the rain?

Was it an idol that is incapable of doing anything?

Or a mute, insentient nature that possesses neither will nor power of management?

Or was it non-existence itself that designed, originated, created, fashioned, measured, perfected, heard, and responded—non-existence which has no existence at all?!

The reality is that all of this stands as a witness speaking to human minds that they have a Lord who is Wise, Powerful, Hearing, Seeing, and Responsive to prayer.[64]

From Anas (may Allah be pleased with him):

A man entered the mosque on a Friday while the Messenger of Allah ﷺ

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[62] See: Al-Īmān by ʿAbd al-Majīd al-Zindānī and a group of scholars, p. 40; and Al-Riyāḍ al-Nāḍirah, p. 251.

[63] Qur'an, Surat al-Naml (27:62).

[64] See: Kitāb al-Tawḥīd by ʿAbd al-Majīd al-Zindānī, Vol. 1, p. 43.

(peace and blessings be upon him) was delivering the sermon. He said:

“O Messenger of Allah, wealth has perished and the roads have been cut off, so pray to Allah to send us rain.”

The Messenger of Allah ﷺ (peace and blessings be upon him) raised his hands and said:

اللَّهم أغثنا، اللَّهم أغثنا، اللَّهم أغثنا

“O Allah, give us rain. O Allah, give us rain. O Allah, give us rain.”

Anas (may Allah be pleased with him) said: “By Allah, we could not see in the sky any cloud or even a small piece of cloud, and there was neither house nor dwelling between us and Mount Salʿ. Then [suddenly] a cloud emerged from behind it like a shield. When it reached the middle of the sky, it spread out and then poured rain. By Allah, we did not see the sun for a week.”

Then, on the following Friday, a man entered through that same door while the Messenger of Allah ﷺ (peace and blessings be upon him) was standing and delivering the sermon. He said:

“O Messenger of Allah, wealth has been destroyed and the roads have been cut off, so pray to Allah to withhold it from us.”

The Messenger of Allah (peace and blessings be upon him) raised his hands and said:

اللَّهم حوالينا ولا علينا، اللَّهم على الآكام والظِّرَاب وبُطُونِ الأودية ومنابت الشجر

“O Allah, around us and not upon us. O Allah, upon the hills, the small mountains, the valleys, and the places where trees grow.”

Then the clouds dispersed, and we went out walking in the sunshine.[65]

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[65] Al-Bukhari, Sahih al-Bukhari with Fath al-Bari, Book of Seeking Rain (al-Istisqa’), chapter: “Seeking rain during the Friday sermon without facing the qiblah,” Vol. 2, p. 507, Hadith no. 1014. See also Fath al-Bari, Vol. 2, pp. 501, 508. Also narrated by Muslim, Book of the Prayer for Rain, chapter: “Supplication during

This hadith is one of the signs of Allah, indicating His existence and demonstrating that He is capable of all things. Similar events have occurred for Muslims on many occasions. For this reason, the poet said:

وكم أصاب المسلمين من جفافٍ ... فنفروا ثقالهم مع الخفاف

وطلبوا من الإله الفرجا ... فحققوا الفوز ونالوا المخرجا

فهل طبيعة أجابت أم وثن ... أم أنه السميع كشَّاف المحن

How often drought afflicted the Muslims,
So they set out, both the heavily and lightly burdened.

They sought relief from God,
And attained success and found deliverance.

Was it nature that answered, or an idol?
Or was it the All-Hearing, the Remover of hardships?[66]

The answering of supplications remains an observable reality to this day for those who are sincere with Allah and fulfill the conditions for having their prayers answered.

The Second Type: The Sensory Miracles of the Prophets

These are signs witnessed directly by people or conveyed to them through reliable reports. They are among the greatest decisive proofs for the existence of the One who sent the prophets, because they are matters beyond the capacity of human beings. Allah the Exalted causes them to occur as support for His messengers and as victory for them.

Among the examples of this is the sign granted to Moses (peace be upon him) when Allah commanded him to strike the sea with his staff. He struck it, and it split into twelve dry paths, with the water standing between them

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the prayer for rain," Vol. 2, p. 612, Hadith no. 897.

[66] These verses are by ʿAbd al-Raḥmān Qāḍī. See: Al-Īmān by ʿAbd al-Majīd al-Zindānī, p. 40.

like mountains.

Allah the Exalted says:

فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ

So We inspired Moses: "Strike the sea with your staff," and the sea was split, each part was like a huge mountain.[67]

Among the signs granted to Jesus (peace be upon him) was that he would bring the dead back to life and bring them out of their graves by Allah's permission. Allah the Exalted told his statement:

وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ

"And I give life to the dead by Allah's permission."[68]

And Allah SWT said to him:

وَإِذۡ تُخۡرِجُ الۡمَوۡتَىٰ بِإِذۡنِي

"And when you brought forth the dead by My permission."[69]

Among the signs granted to Prophet Muhammad ﷺ (peace and blessings be upon him) was the splitting of the moon [among many other miracles and signs]. Quraysh asked him for a sign, so he pointed toward the moon, and it split into two parts. The people actually witnessed this during his lifetime.

Allah the Exalted says:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ . وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

"The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Continuing magic.'"[70]

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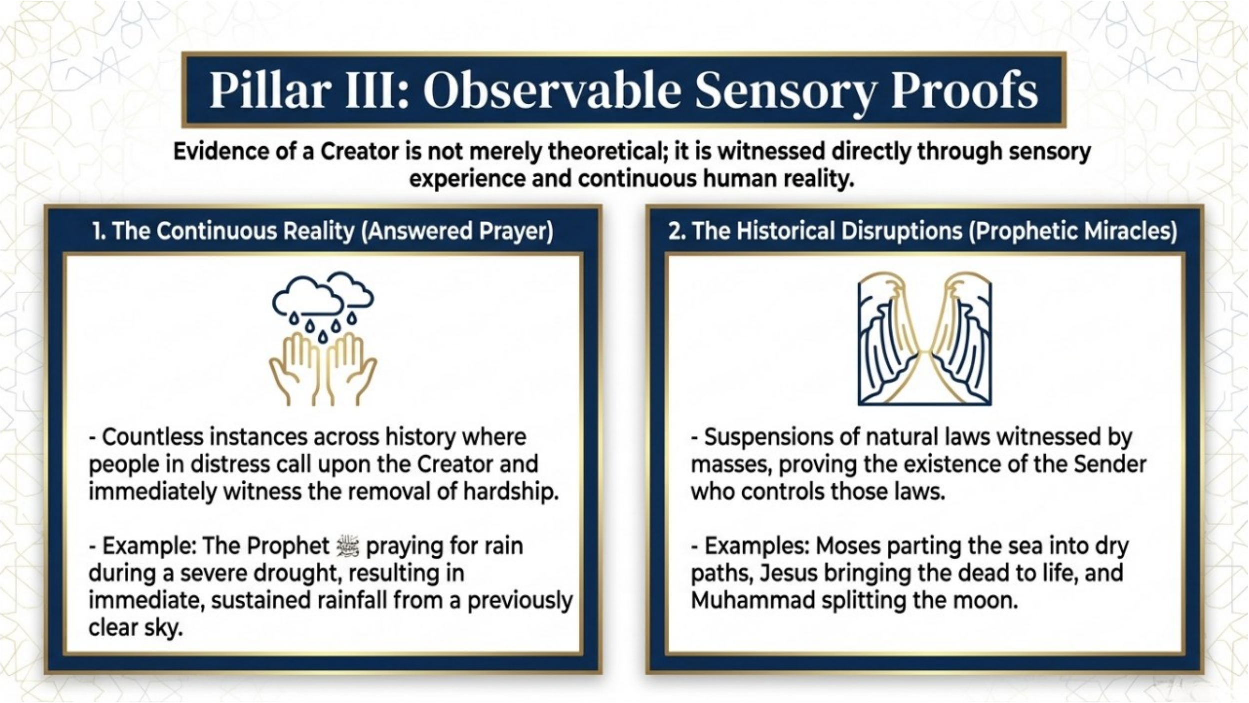
[67] Qur'an, Surat al-Shuʿaraʾ (26:63).
[68] Qur'an, Surat Al ʿImran (3:49).
[69] Qur'an, Surat al-Ma'idah (5:110).
[70] Qur'an, Surat al-Qamar (54:1–2).

These observable miracles constitute decisive evidence for the existence of Allah the Exalted.[71]



Pillar III: Observable Sensory Proofs

Evidence of a Creator is not merely theoretical; it is witnessed directly through sensory experience and continuous human reality.

1. The Continuous Reality (Answered Prayer)

- Countless instances across history where people in distress call upon the Creator and immediately witness the removal of hardship.

- Example: The Prophet ﷺ praying for rain during a severe drought, resulting in immediate, sustained rainfall from a previously clear sky.

2. The Historical Disruptions (Prophetic Miracles)

- Suspensions of natural laws witnessed by masses, proving the existence of the Sender who controls those laws.

- Examples: Moses parting the sea into dry paths, Jesus bringing the dead to life, and Muhammad splitting the moon.

Figure: Evidence of the Creator through Sensory Signs

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[71] See: Sharḥ Uṣūl al-Īmān by Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, p. 18.

Observable Signs: Tangible Proofs of the Divine

Sensory-based evidence—matters that can be heard, witnessed, and experienced—that indicate the existence and lordship of Allah.

TYPE 1: THE RESPONSE TO SUPPLICATION

RELIEF FOR THE DISTRESSED

Allah answers those in need, providing relief that transcends natural or material expectations.

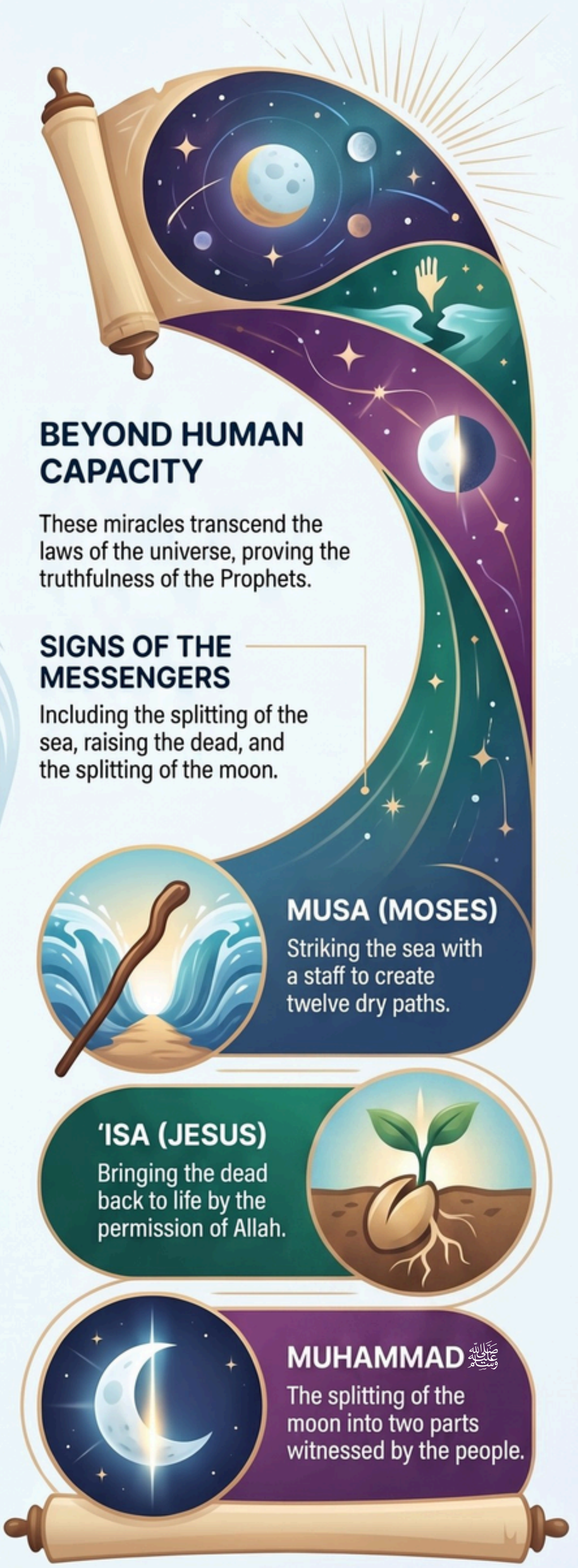
THE MIRACLE OF THE RAINFALL

Prophet Muhammad ﷺ prayed for rain during a drought; it fell immediately for one week.

A WITNESSED REALITY

Millions throughout history have testified to the immediate removal of distress through sincere prayer.

TYPE 2: SENSORY MIRACLES OF THE PROPHETS



BEYOND HUMAN CAPACITY

These miracles transcend the laws of the universe, proving the truthfulness of the Prophets.

SIGNS OF THE MESSENGERS

Including the splitting of the sea, raising the dead, and the splitting of the moon.

MUSA (MOSES)

Striking the sea with a staff to create twelve dry paths.

‘ISA (JESUS)

Bringing the dead back to life by the permission of Allah.

MUHAMMAD ﷺ

The splitting of the moon into two parts witnessed by the people.

Chapter Five: Scriptural Proofs

Editorial Comment:

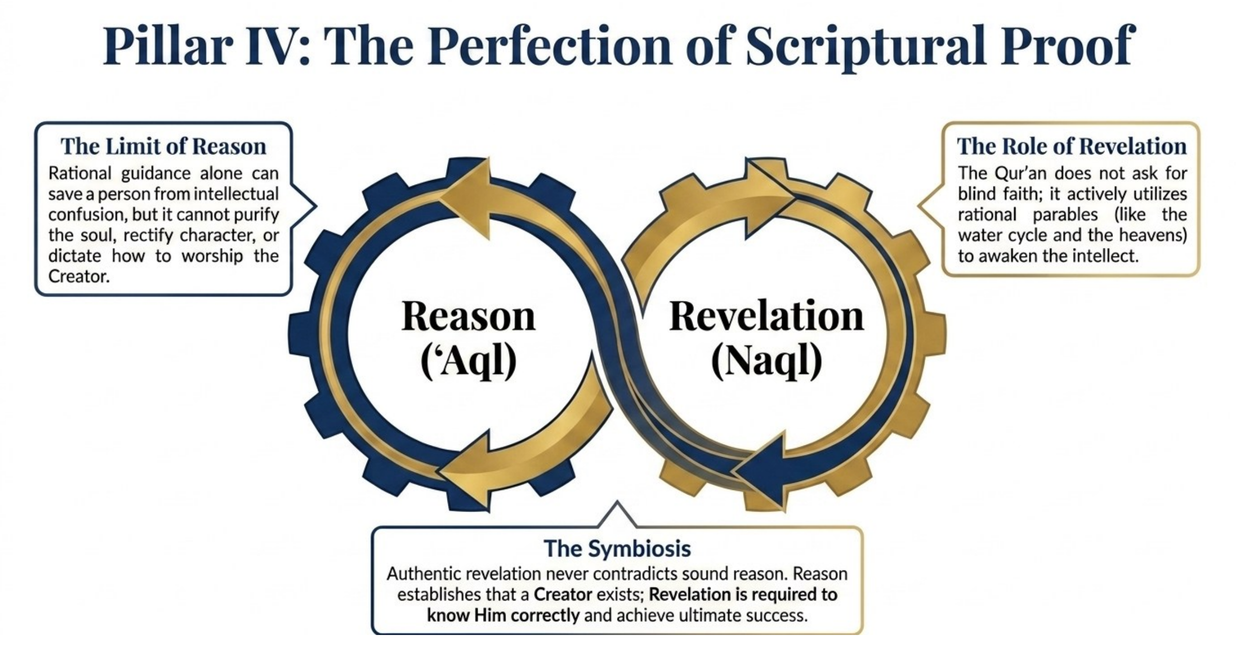
Chapter Summary:

Most of the discussion thus far has focused on rational proofs for the existence of the Creator. In Chapter Five, however, the respected author introduces the scriptural dimension, thereby completing the framework of evidence and presenting what may be described as the path of complete guidance revealed by Allah through His Messengers.

These scriptural proofs combine both transmitted and rational evidences and are among the greatest means by which a person comes to know his Lord and attain true faith in Him. The respected author explains that although *rational* arguments may remove doubt and establish certainty regarding the existence of the Creator, scriptural guidance alone purifies the soul, rectifies character, and directs a person toward success in this life and the Hereafter.

The chapter further emphasizes that the Noble Qur'an establishes the existence of Allah through two complementary means. First, it conveys truthful information from Allah and His Messenger ﷺ, the truthfulness of which can never conflict with sound reason. Second, it employs parables, illustrations, and rational arguments that direct the intellect toward the realities of faith and recognition of the Creator.

The respected author then outlines two principal approaches employed by the Qur'an in establishing the existence of The Creator. The first is directing hearts and minds to reflect upon the magnificent signs scattered throughout creation, such as the wonders of human creation, the animal and plant kingdoms, the heavens and the earth, and the orderly alternation of night and day. These signs testify to the existence of a Creator who is All-Knowing, All-Wise, and Perfect in His power and governance. The second approach is the miracles granted to the Prophets, which transcend the ordinary patterns of the universe and serve as clear evidence of the truthfulness of their mission. Since the authenticity of the message necessarily establishes the authenticity of the One who sent it, these miracles stand as decisive proofs not only of prophethood, but also of the existence of The Creator, the Sender of the Messengers.


Pillar IV: The Perfection of Scriptural Proof

The Limit of Reason
Rational guidance alone can save a person from intellectual confusion, but it cannot purify the soul, rectify character, or dictate how to worship the Creator.

The Role of Revelation
The Qur'an does not ask for blind faith; it actively utilizes rational parables (like the water cycle and the heavens) to awaken the intellect.

The Symbiosis
Authentic revelation never contradicts sound reason. Reason establishes that a **Creator** exists; **Revelation is required to know Him correctly** and achieve ultimate success.

Figure: The Necessity of Scriptural Proofs

The path of complete guidance is that which has come from Allah the Exalted or from His Messengers (peace be upon them). This path combines both *transmitted* or *scriptual proofs* and *rational proofs*.

These are among the greatest evidences that guide a person to knowledge of

Allah the Exalted and faith in Him. They also inspire the one who is guided by them to perform deeds that purify the soul and prepare him for happiness in this world and the Hereafter.

In contrast, *rational guidance* alone—even if it saves a person from psychological anxiety and intellectual confusion—does not purify his soul, rectify his character, prepare him for happiness in both worlds, or remove him from the circle of disbelief until he believes in the scriptural proofs and acts in accordance with them.[72]

All of the revealed scriptures testify that Allah is the Creator of all things and the One alone worthy of worship. The laws, commands, and guidance they contain, through which the welfare and interests of humanity are secured, serve as evidence that they originate from a Lord who is Wise and All-Knowing, fully aware of what benefits His creation. Likewise, the reports they contain concerning the unseen and the affairs of the universe, whose truthfulness has been confirmed by reality, testify that they proceed from a Lord who is fully capable of bringing about all that He has promised and foretold.[73]

The proofs and guidance on this matter provided by the Noble Qur'an are of two kinds:

(A) Allah's Truthful Information

Whatever Allah, the Exalted, has informed us of, or whatever His Messenger ﷺ has informed us of, is true and certain.[74]

It is impossible for anything contained therein to contradict a valid rational proof or an authentic transmitted proof.[75]

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[72] See: ʿAqīdat al-Muʾmin by Abu Bakr Jabir al-Jazaʾiri, pp. 39, 49, 63.

[73] See: Sharḥ Uṣūl al-Īmān by Muḥammad ibn Ṣāliḥ al-ʿUthaymīn, p. 17.

[74] See: Majmūʿ Fatāwā Ibn Taymiyyah, Vol. 6, p. 71.

For whatever is established by authentic revelation cannot be negated by sound and uncorrupted reason.[76] Sound reason is in agreement with what the Messengers brought and does not contradict it.[77]

Anything claimed to be a rational proof that opposes revelation is not a valid proof.[78]

(B) The Qur'an's Use of Parables and Rational Evidences

The Qur'an also establishes truth through the use of parables and by presenting rational proofs that lead to the intended conclusion. Such evidences are both scriptural and rational in nature. They are scriptural because revelation itself points to them, directs people toward them, and affirms their validity. At the same time, they are rational because their correctness is recognized and confirmed by sound intellect.[79]

An example is Allah's statement:

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ
أَندَادًا وَأَنتُمْ تَعْلَمُونَ

O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˹of Him˺. ˹He is the One˺ Who has made the earth a place

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[75] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql (The Agreement of Sound Reason with Authentic Revelation), Vol. 1, pp. 172–180.

[76] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql ("The Prevention of Conflict Between Reason and Revelation"), Vol. 7, p. 39.

[77] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql, Vol. 6, p. 5.

[78] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql, Vol. 5, p. 279.

[79] See: Majmūʿ Fatāwā Shaykh al-Islām Ibn Taymiyyah, Vol. 6, pp. 71–72.

of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah ˹in worship˺.[80]

As for the scriptural proofs that establish the existence of Allah, the Exalted, and affirm that He alone is the Lord, Master, and Governor of all creation—which in turn necessitates that He alone deserves worship without partner—I will limit myself to mentioning two approaches.[81]

The First Method: Directing Attention to the Signs of Creation

The first method is that Allah the Exalted directs people's minds and hearts to the astonishing creations in this universe that overwhelm and amaze the intellect.

In His Book, He has explained the magnificent cosmic signs that indicate His existence, the perfection of His power, the greatness of His management, and the precision of His creation.

Among these are:

- The wonders of human creation and Allah's care for mankind.
- His explanation of the animal kingdom: its creation, formation, bodily systems, and diversity.
- The plant kingdom and the strange and marvelous phenomena found within it—phenomena and laws that leave minds bewildered.
- The traveling winds.

Greater than all of these is His directing people to reflect upon the creation of the heavens and the earth, the night and the day, and the signs they contain that point to the greatness of the Creator.[82]

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[80] Qur'an, Surat al-Baqarah (2:21–22).

[81] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql (Repelling the Conflict Between Reason and Revelation), vol. 8, p. 354; vol. 7, pp. 302, 307; and vol. 9, p. 40; Majmūʿ Fatāwā Shaykh al-Islām Ibn Taymiyyah, vol. 11, pp. 377-380; ʿAqīdat al-Muʾmin (The Creed of the Believer) by Abū Bakr al-Jazāʾirī, p. 63; and Al-Riyāḍ al-Nāḍirah by al-Saʿdī, pp. 253-267.

Allah, Glorified be He, says:

إِنَّ فِى خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَٱلۡفُلۡكِ ٱلَّتِى تَجۡرِى فِى ٱلۡبَحۡرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ
ٱلسَّمَآءِ مِن مَّآءٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٖ وَتَصۡرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلۡمُسَخَّرِ بَيۡنَ ٱلسَّمَآءِ
وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ

Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth – ˹in all of this˺ are surely signs for people of understanding.[83]

The Noble Qur'an is filled with evidences of this type.

The Second Method: The Miracles of the Prophets (peace be upon them)

Allah supported His Messengers (peace be upon them) with miracles that astound the intellect and transcend the established patterns of the universe and the ordinary laws governing life, so that people might recognize through them the truthfulness of their prophethood and the authenticity of their message.

Once the prophethood of the Messengers is established through the occurrence of these miracles, it necessarily follows that there is a Sender who sent them. For the establishment of a message necessitates the existence of the One who sent it, just as knowledge of a relation necessitates knowledge of the one to whom that relation belongs.

Thus, the miracles themselves establish the truthfulness of the Messenger, and the truthfulness of the Messenger necessarily establishes the One who sent him. Indeed, these manifest signs indicate the existence of the Creator just as the other evidences do, and even more powerfully.[84]

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[82] See: Maʿālim al-Daʿwah fī al-Qaṣaṣ al-Qurʾānī by Dr. ʿAbd al-Wahhāb ibn Luṭf al-Daylamī, Vol. 1, p. 251; and Manāhij al-Jadal, p. 148.

[83] Qur'an, Surat al-Baqarah (2:164).

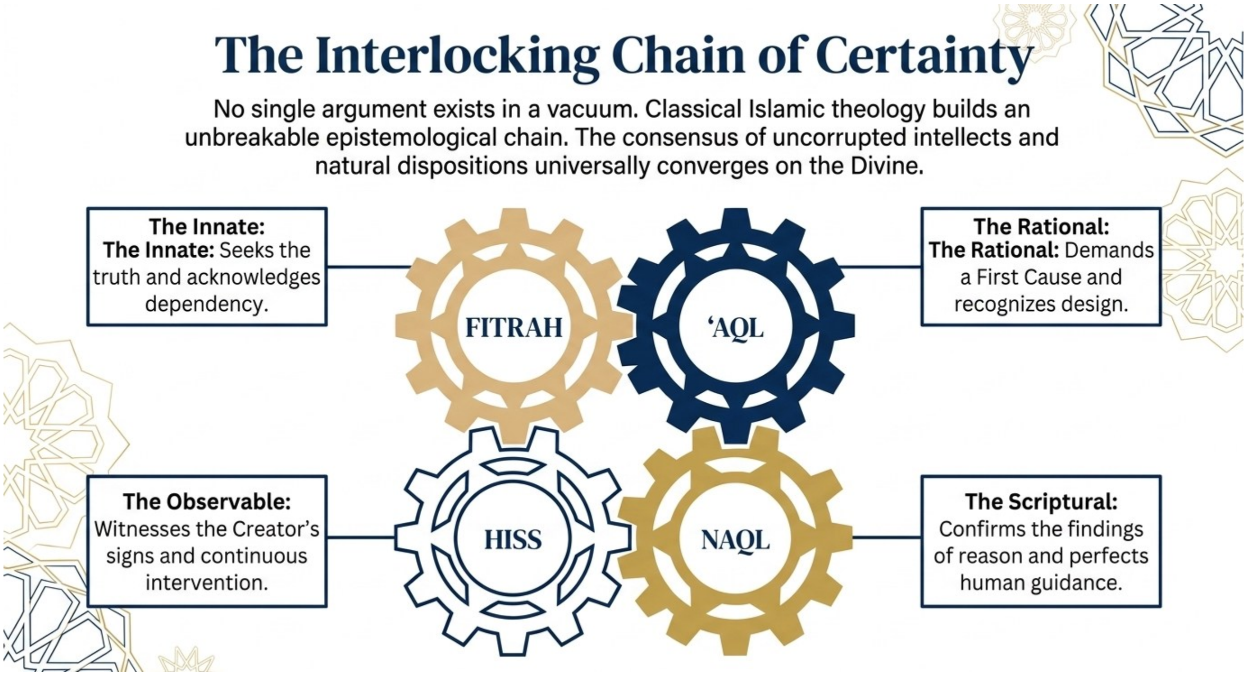
The Interlocking Chain of Certainty
No single argument exists in a vacuum. Classical Islamic theology builds an unbreakable epistemological chain. The consensus of uncorrupted intellects and natural dispositions universally converges on the Divine.
The Innate:
The Innate: Seeks the truth and acknowledges dependency.
FITRAH
'AQL
The Rational:
The Rational: Demands a First Cause and recognizes design.
The Observable: Witnesses the Creator's signs and continuous intervention.
HISS
NAQL
The Scriptural: Confirms the findings of reason and perfects human guidance.

Figure: Interconnectivity between the evdences

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[84] See: Darʾ Taʿāruḍ al-ʿAql wa al-Naql (Repelling the Conflict Between Reason and Revelation), vol. 9, pp. 40, 41, 43; vol. 7, pp. 302-307; and Majmūʿ Fatāwā Shaykh al-Islām Ibn Taymiyyah, vol. 11, p. 377.

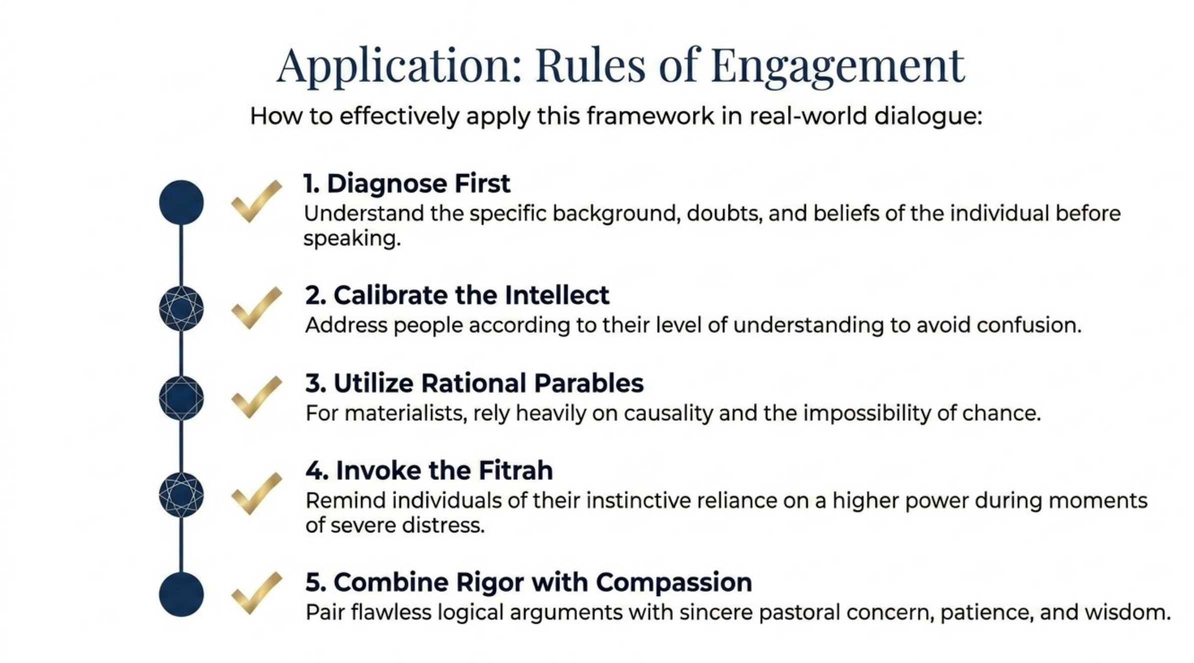
The essence of Imam Ibn Taymiyyah's approach to establishing the existence of Allah may be summarized as follows:

- Reasoning from the signs of Allah in the universe.
- The evidence of the fiṭrah (innate disposition), for human beings are naturally predisposed to acknowledge their Creator.
- Reasoning to Allah through Allah Himself, for He has made Himself known to us, and through that self-disclosure we come to know Him.
- Reasoning from the miracles of the Messengers.
- The consensus of nations and of those possessed of sound intellects and uncorrupted natural dispositions.
- Rational proofs and intellectual arguments.

See: Majmūʿ Fatāwā Shaykh al-Islām Ibn Taymiyyah, vol. 36, pp. 21-23, where references are provided to the various places in his writings where these proofs are discussed.

May Allah send His prayers, peace, and blessings upon our Prophet Muhammad ﷺ, his family, and his Companions.

◆



Application: Rules of Engagement

How to effectively apply this framework in real-world dialogue:

✓ **1. Diagnose First**
Understand the specific background, doubts, and beliefs of the individual before speaking.

✓ **2. Calibrate the Intellect**
Address people according to their level of understanding to avoid confusion.

✓ **3. Utilize Rational Parables**
For materialists, rely heavily on causality and the impossibility of chance.

✓ **4. Invoke the Fitrah**
Remind individuals of their instinctive reliance on a higher power during moments of severe distress.

✓ **5. Combine Rigor with Compassion**
Pair flawless logical arguments with sincere pastoral concern, patience, and wisdom.

Figure: Practical Steps to Implement the Framework of Proofs Presented in the Treatise

Divine Truth: Scriptural Proofs for the Existence of Allah

Scriptural proofs, found in the Qur'an and Sunnah, combine transmitted truth with intellectual reasoning to purify the soul and provide evidence of a Creator.

THE NATURE OF SCRIPTURAL EVIDENCE

THE HARMONY OF REASON AND REVELATION

Authentic revelation never contradicts sound reason: it confirms and perfects what the intellect discovers.

COMPLETE GUIDANCE FOR TWO WORLDS

Scriptural proofs provide the spiritual purification and moral framework that intellectual arguments alone cannot offer.

TWO-FOLD QURANIC INDICATION

Truthful Information
Rational Parables

The Qur'an uses both 'Truthful Information' (direct reports) and 'Rational Parables' to establish facts.

METHODS OF SCRIPTURAL PROOF

DIRECTING THE HEART TO CREATION

Allah directs humans to observe cosmic signs—human biology, animal systems, and planetary movements—as proof of His power.

MIRACLES AS PROOF OF THE 'SENDER'

Miracles transcend natural laws, proving a messenger's truth and, by necessity, the existence of the God who sent them.

SENSORY MIRACLES IN SCRIPTURE

MOSES (MUSA)

SPLITTING THE SEA

Purpose: Establishing victory and divine support through the staff.

JESUS (ISA)

RAISING THE DEAD

Purpose: Demonstrating Allah's permission to give life.

MUHAMMAD ﷺ

SPLITTING THE MOON

Purpose: Providing a visible sign of prophethood to the Quraysh.

Self-Assessment Quiz

1. **According to the dawah methodology discussed, what was the primary reason the Prophet Muhammad ﷺ chose against rebuilding the Ka'bah with two doors?**

A. Because the existing structure was considered divinely perfect in its current form.

B. To allow the Quraysh tribe to keep the exclusivity of the entrance.

C. The logistical difficulty of the construction project.

D. To prevent people who recently left disbelief from falling into greater confusion or harm.

2. **In the context of the linguistic meaning of 'ilhad' (atheism), what does the term 'lahd' specifically refer to in a burial context?**

A. The stone used to cover the top of the burial site.

B. A lateral recess or niche dug into the side of the grave.

C. The center of the grave where the body is placed.

D. The act of performing the funeral prayer.

3. **Which analogy does Ibn Taymiyyah use to describe the relationship between the 'fitrah' (innate nature) and the truth?**

A. The relationship between a seed and the soil.

B. The relationship between a traveler and a compass.

C. The relationship between a mirror and its reflection.

D. The relationship between the light of the eye and the sun.

4. The 'Wise Rational Division' argues that things cannot create themselves because:

A. The laws of physics prevent self-generation.

B. They would have to exist before their own existence to act as a creator.

C. Matter is fundamentally eternal and unchanging.

D. Nature is blind and lacks the wisdom to design complex life.

5. According to the principle 'One who lacks something cannot give it,' why is it argued that 'nature' cannot be the creator of humanity?

A. Humanity exists in a state of constant evolution beyond nature's reach.

B. Nature is limited by the boundaries of time and space.

C. The complexity of the universe requires a physical blueprint that nature cannot read.

D. Nature possesses no will, expertise, or knowledge, while humans do.

6. The analogy of a person shaking a box of alphabet letters to produce a poem is used to refute which concept?

A. Innate proofs (Fitrah).

B. Blind chance (Sudfah).

C. Scriptural authority.

D. The principle of causality.

7. **In the discussion of observable sensory proofs, what specific event involving a man in a mosque is cited as an 'ayah' (sign) of Allah's existence?**

A. A man recovering from a terminal illness through the Prophet's prayer.

B. The sudden multiplication of food during a time of famine.

C. The immediate appearance and dispersal of rain clouds following the Prophet's ﷺ supplication.

D. The splitting of the moon into two distinct parts over Mount Sal'.

8. **How does the text define 'scriptural-rational' (shar'i- 'aqli) proofs found in the Qur'an?**

Proofs that are taken on faith without any intellectual engagement.

B. Evidences that revelation points toward but whose truth is recognized through reason.

C. Parables that are intended to be interpreted metaphorically rather than literally.

D. Scientific facts that were undiscovered at the time of revelation.

9. **What is the primary function of the 'wise physician' analogy in the author's introductory note?**

A. To show that dawah should only be conducted by those with advanced scientific training.

B. To suggest that all social problems are biological in nature.

C. To argue that atheism is a physical disease that can be cured with medicine.

D. To emphasize that a caller must diagnose society's specific ailments before prescribing a remedy (dawah).

10. **According to the author, what is a key limitation of relying solely on 'rational guidance' without scriptural proofs?**

A. It is too complex for the average person to understand.

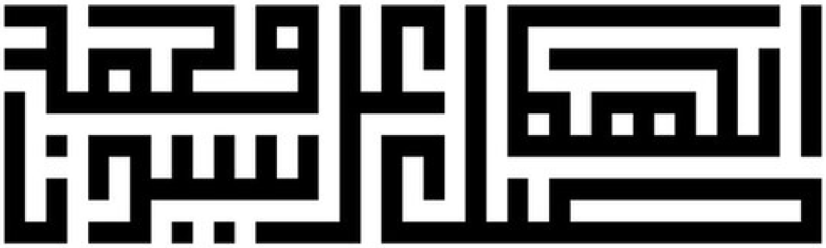
B. It is incapable of proving the existence of a Creator.

C. It frequently leads to a state of total nihilism.

D. It does not purify the soul, rectify character, or ensure success in the Hereafter.

Answer Sheet for the Quiz:

Q1:D, Q2:B, Q3:D, Q4:B. Q5:D, Q6:B, Q7:C, Q8:B, Q9:D, Q10:D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